

EXISTENTNOMY

— A BOOK ON THE EXISTENCE OF THE GOD

English

MD FARAZ

2025



DISCUSSION AREA

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EXISTENTNOMY

(A BOOK ON THE EXISTENCE OF
GOD IN ENGLISH)

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THIS BOOK IS A LOGICAL REPRESENTATION, NOT A
COMPULSION

—Also available on Internet Archive —

Existentnomy (noun): The systematic study and
classification of all existents based on their
necessity, dependency, and modes of being.



-MD FARAZ

Join us on existentnomy@gmail.com

THE FIRST REASON FOR WRITING THIS BOOK IS THAT I CARE ABOUT MY LOVED ONES AND DO NOT WANT THEM TO SUFFER ANY LOSS.

THE SECOND REASON IS THAT THIS BOOK WILL SERVE AS MY OWN NOTES AND WILL PREVENT ME FROM STRAYING.

THE THIRD REASON IS THAT I FOUND ISLAM TO BE LOGICALLY TRUE, AND WITHIN ISLAM, TWO VERSES OF THE QUR'AN COMPELLED ME TO WRITE THIS BOOK. THOSE VERSES ARE:

QUR'AN 2:159👉

Surely, those who conceal what We have sent down of clear proofs and guidance, after We made it clear for the people in the Book — upon them is the curse of Allah, and the curse of those who curse.

QUR'AN 2:160👉

Except for those who repent, reform themselves, and make clear [what they used to conceal] — I will accept their repentance. For I am the One who accepts repentance, the Most Merciful.

"It's not wisdom to wait blindly for science to confirm truth, to neglect philosophy as just another tool, or to delay belief until all 4000+ faiths have been studied—that's not reason, but paralysis. True wisdom lies in forming faith from current understanding and shared beliefs, choosing the closest matching path, while continuing to question, learn, explore others, and stay safe on the journey toward truth(such as from eternal punishment). Out of over 4,000 religions, there might be only one that's truly from God(necessary existent with necessary qualities)."

"The moment you reject philosophy, you're doing philosophy — just not very well."

—MD FARAZ

My Belief and it's basis

“Each time cosmic chaos rearranges into cosmic order, it reflects intellectual selection — implying an intelligent intervener.”

ONE GOD: My take on this is based on philosophical arguments. Whether there are Millions of gods or just One, each one would need to be all-powerful, all-knowing, independent, and have complete authority over the entire realm—with their own will, without any sharing in will, thought, planning, or sovereignty.

If there are many gods and some want to destroy you while others want to save you, then whichever side loses is not truly divine. And if all or some of them act by agreement, then they are not truly gods either, as that would mean they are not independent and do not possess absolute will. They would be compelled into a single choice rather than having individual choices— and compulsion implies lack of independence.

Moreover, shared sovereignty means that no one has full control over the whole, which contradicts being all-powerful. **Otherwise, you are essentially believing in gods who are not truly all-powerful.**

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1.For Everyone

■1.Why Discussing God Is Necessary?

TALKING ABOUT GOD IS NECESSARY BECAUSE EVEN IF THERE IS A DOUBT ABOUT LIFE AFTER DEATH, THE RESULT OF BELIEF CAN BE “ETERNAL PUNISHMENT” OR “ETERNAL PARADISE.” THEREFORE, TO PROVE THAT DOUBT RIGHT OR WRONG, IT BECOMES NECESSARY TO TALK ABOUT GOD.

“If there is no afterlife, then discussing God is meaningless.

But if there is an afterlife, then not discussing God is dangerous.”

•**Qur'an 76:3-5** 

Indeed, We guided him to the way, be he grateful or be he ungrateful.

Indeed, We have prepared for the disbelievers chains and shackles and a blaze.

Indeed, the righteous will drink from a cup [of wine] whose mixture is of Kāfūr, (FOR MORE CLARITY, READ TOPIC NO. 16.3)

•**Qur'an 21:104** 

"...As We began the first creation, We will repeat it. [That is] a promise binding upon Us. Indeed, We will do it."

•Qur'an 36:81 

"Is not He who created the heavens and the earth Able to create the likes of them? Yes, [it is so]; and He is the Knowing Creator."

2.For Atheists

■2.What Science And False Religions Cannot Understand, The Philosophy Of The True Religion Explains With Clarity

For something to be considered scientific, it must include the following chronological pre-processes: Observation → Question → Hypothesis (testable & falsifiable) → Experiment → Data → Analysis → Conclusion → Reproducibility → Peer Review → Theory."

But

Explaining "Eternal punishment" and God through science is a mistake, because neither of them fall within the domain of science. It's like someone asking, 'What does the color black taste like?' — that itself is a mistake. WE CAN USE LOGICAL REASONING TO DETERMINE WHETHER GOD AND ETERNAL PUNISHMENT ARE TRUE OR FALSE.

"Along with science, there are other ways of thinking and understanding — such as philosophy."

Science, or empiricism, deals with things that can be examined through the use of the bodily senses, while philosophy discusses matters such as “morality” and the “never-ending chain of dependence” — subjects that science cannot explain.

“When you reject philosophy, you are still doing philosophy yourself — just in a rather poor way.”

The absence of direct evidence is not the same as the evidence of absence.

That which is unscientific goes against science. But that which lies beyond science is not necessarily false — it only means that science has not yet reached it.

It's not wisdom to wait blindly for science to confirm truth, to neglect philosophy as just another tool, or to delay belief until all 4000+ faiths have been studied—that's not reason, but paralysis. True wisdom lies in forming faith from current understanding and shared beliefs, choosing the closest matching path, while continuing to question, learn, explore others, and stay safe on the journey toward truth(such as from eternal punishment). Out of over 4,000 religions, there might be only one that's truly from God.

The question of God is first a matter of philosophy, and only afterwards of religion. Before accepting any religion, it is essential to understand whether God exists or not.

This breaks out of the circle of evidence: if someone does not already believe in a religion, then presenting its scripture as proof will not count as evidence for them. Philosophy offers a middle ground — a space where both sides can engage in dialogue.

•**Qur'an 41:53**👉

"We will show them Our signs within themselves and on the horizons, until it becomes clear to them that this is the Truth."

•**Qur'an 12:108**👉

"Say: This is my way — I call to Allah with insight (clear evidence), I and those who follow me."

•**Qur'an 30:24**👉

"Indeed, in this are signs for people who use their reason."

■3.Would Abiogenesis And Evolution Disprove God In The Future?

Even if science proves abiogenesis, it would be a discovery of a natural process, not proof of automatic creation without divine intervention. Scientific explanation doesn't equal disproof of God. It only describes the process, not the ultimate cause. The explanation of the process would still be contingent on a Necessary Existent. Same goes for evolution or any scientific theory—explaining change over time doesn't eliminate the need for a Creator who sustains the very contingent laws enabling that change.

"The line between science and theology lies in the questions they ask: science explains how things happen, while theology seeks to answer why they happen — knowing the process is not the same as knowing the ultimate cause."

•**Qur'an 3:190**👉

"Indeed, in the creation of the heavens and the earth, and in the alternation of night and day, are signs for those of understanding."

•**Qur'an 52:35**👉

"Were they created from nothing, or are they themselves the creators?"

•**Qur'an 30:22**👉

"And of His signs is the creation of the heavens and the earth, and the diversity of your languages and your colors. Surely in this are signs for those who have knowledge."

•**Qur'an 41:53**👉

"We will show them Our signs in the horizons and within themselves until it becomes clear to them that this is the Truth."

■4. Something From Nothing?

THE WORLD DID NOT COME INTO BEING "BY ITSELF," BECAUSE "NOTHING" CAN ONLY PRODUCE "NOTHING." THEREFORE, WE MUST ACCEPT THE EXISTENCE OF SOMETHING THAT IS NOT "NOTHING" BUT "SOMETHING," AND THAT IS NOT DEPENDENT LIKE THE

WORLD. OTHERWISE, JUST LIKE THE WORLD, THE BEGINNING OF ITS EXISTENCE WOULD ALSO BE IMPOSSIBLE TO EXPLAIN, AND THIS ENDLESS CHAIN OF DEPENDENCE WOULD CONTINUE FOREVER. IN THAT CASE, AFTER CROSSING INFINITE TIME AND INFINITE DEPENDENCIES, WE WOULD NEVER HAVE REACHED THE “PRESENT” MOMENT. BUT OUR EXISTENCE IN THE “NOW” IS PROOF THAT THE CAUSE OF THE WORLD’S CREATION IS A “NECESSARY EXISTENCE WITHOUT DEPENDENCE,” NOT “NOTHING.”

Even if science ultimately identifies a cause behind the existence of everything, that cause would still demand an explanation — unless it is a necessary existent(self explanatory). But if science suggests that something emerged from absolute nothingness, then such a claim would have to explain itself — a notion that appears deeply problematic.

•Qur'an 52:35 

“Were they created from nothing, or are they themselves the creators?”

■5.Eternal Universe—No Creator God?

JUST AS AN ETERNAL FIRE WOULD STILL ALWAYS DEPEND ON SOMETHING TO BURN, IN THE SAME WAY, EVEN IF ONE ASSUMES THAT THE WORLD IS “ETERNAL,” IT WOULD STILL DEPEND, WITHIN TIME, ON MANY THINGS SUCH AS FLOWING TIME AND SPACE, DECAY AND CHANGE (ENTROPY), ETERNAL NATURAL LAWS, ETERNAL ENERGY, ETERNAL CONDITIONS, VACUUM ENERGY, INFLATION, FINE-TUNING,

REVERSING FORCE, LOGIC, OR THE QUANTUM FIELD. AND ALL OF THESE THEMSELVES DEPEND ON SOMETHING ELSE. THIS CHAIN WOULD GO ON ENDLESSLY IF THERE WERE NO "NECESSARY EXISTENCE." THAT IS, AN ETERNAL WORLD CANNOT BE THE CAUSE OF ITS OWN EXISTENCE, AND SO A "NECESSARY EXISTENCE" BEYOND TIME IS REQUIRED.

THE WORLD IS NOT ETERNAL, BECAUSE IF INFINITE PAST TIME AND INFINITE EVENTS OF THE WORLD HAD TO BE CROSSED, WE COULD NEVER HAVE ARRIVED IN THE PRESENT. IN AN ETERNAL WORLD, THERE WOULD ALREADY HAVE BEEN FAR TOO MUCH ENTROPY, THAT IS, DECAY. THE FACT THAT WE DO NOT SEE SUCH AN EXCESS OF ENTROPY ALSO REFUTES THE IDEA OF AN ETERNAL WORLD.

THIS IS LIKE AN INFINITE DISTANCE, NOT LIKE DIVIDING A SMALL DISTANCE INTO INFINITE PARTS — BECAUSE IN THE LATTER WE ALREADY KNOW BOTH ENDPOINTS.

DOUBTFUL THEORIES OF AN ETERNAL WORLD FAIL BECAUSE: 1. THERE IS NO DIRECT EVIDENCE, 2. THEY REST ON THEORIES THAT ARE EITHER UNPROVEN OR INCOMPLETE — SUCH AS QUANTUM GRAVITY OR STRING THEORY, 3. THEY CANNOT BE TESTED, AND 4. WITHIN THE SCIENTIFIC COMMUNITY, NOT EVERYONE ACCEPTS THEM.

JUST AS DARK ENERGY, THOUGH UNSEEN, IS THE BEST EXPLANATION FOR THE "ACCELERATING EXPANSION OF THE UNIVERSE," IN THE SAME WAY, A "NECESSARY EXISTENCE" IS THE BEST RATIONAL REQUIREMENT FOR ALL "CONTINGENT EXISTENCES." IT MAY BE THAT ONE DAY DARK ENERGY WILL BE OBSERVED DIRECTLY, BUT IT IS TRUE THAT IF IN SCIENCE WE ACCEPT A CAUSE AS NECESSARY BY OBSERVING ITS EFFECT, THEN BY

OBSERVING EFFECTS WE SHOULD ALSO ACCEPT THE NECESSITY OF A RATIONAL CAUSE.

•**Qur'an 57:3**👉

"He is the First and the Last."

•**Qur'an 2:255**👉

"Allah – there is no deity except Him, the Ever-Living, the Sustainer of [all] existence."

•**Qur'an 52:35**👉

"Were they created from nothing, or are they themselves the creators?"

•**Qur'an 47:38**👉

"And Allah is Free of need, while you are the needy."

■6.A Universe With A Beginning Needs A Necessary Existent

IF THE WORLD EXISTS, THIS MEANS THAT THERE MUST BE A REALITY (A NECESSARY EXISTENCE) THAT IS NOT DEPENDENT ON ANYTHING ELSE. BECAUSE IF EVERYTHING – EVEN SOMETHING LIKE VACUUM ENERGY – WERE DEPENDENT ON SOMETHING ELSE, AND THIS CHAIN HAD NO END IN THE PAST (MEANING INFINITE EVENTS AND INFINITE TIME HAD ALREADY PASSED), THEN WE COULD NEVER HAVE CROSSED THAT INFINITY TO ARRIVE AT THE "PRESENT." BUT WE DO EXIST TODAY! THIS MEANS THAT THIS CHAIN MUST HAVE STOPPED AT SOME POINT IN THE PAST – THERE MUST BE A FINAL TERMINUS (POINT) WHERE EVERYTHING STOPS, WHICH REQUIRED NOTHING ELSE.

THAT IS THE “NECESSARY EXISTENCE” WHICH INITIATED EVERYTHING.

A NECESSARY EXISTENCE MUST EXIST — ITS NON-EXISTENCE IS IMPOSSIBLE. THEREFORE, ALL OF ITS ATTRIBUTES, SUCH AS INDEPENDENCE, MUST ALSO BE NECESSARY; OTHERWISE, IT WOULD DEPEND ON SOMETHING ELSE FOR THEM, WHICH CONTRADICTS ITS NECESSARY NATURE.

•QUR’AN 52:35👉

“WERE THEY CREATED FROM NOTHING, OR ARE THEY THEMSELVES THE CREATORS?”

•QUR’AN 47:38👉

“AND ALLAH IS FREE OF NEED, WHILE YOU ARE THE NEEDY.”

■7.Consciousness Of Necessary Existent(God)

A CAUSE WITHOUT INTELLIGENCE (SUCH AS A STONE OR A BLIND FORCE) CANNOT DELIBERATELY MAKE CHOICES.

“NECESSARY EXISTENCE” MUST POSSESS INTELLIGENCE, BECAUSE WHETHER THE WORLD HAS EXISTED FOREVER OR NOT, THE ONE WHO BROUGHT IT INTO TIME, GAVE IT PRECISE FINE-TUNING, BOUND IT TO ACCURATE LAWS OF NATURE, AND PROVIDED IT WITH THE BEST ORDER, MUST POSSESS THE WILL TO CHOOSE — AND WILL ALWAYS COMES WITH INTELLIGENCE.

ON THE OTHER HAND, THE WORLD CANNOT POSSESS INTELLIGENCE, BECAUSE THE WORLD IS A CONTINGENT

EXISTENCE WITHOUT NECESSITY, AND THERE IS NO RATIONAL REQUIREMENT FOR IT TO POSSESS INTELLIGENCE WITHOUT EVIDENCE.

EVEN IF THE WORLD POSSESSED INTELLIGENCE LIKE HUMANS, IT WOULD STILL BE A CONTINGENT EXISTENCE WITHOUT NECESSITY. WE WOULD STILL NEED, ON RATIONAL GROUNDS, A NECESSARY EXISTENCE THAT POSSESSES INTELLIGENCE AND EXISTS INDEPENDENTLY.

•**Qur'an 2:117** 

"HE IS THE ORIGINATOR OF THE HEAVENS AND THE EARTH. WHEN HE DECIDES ON ANYTHING, HE ONLY SAYS 'BE!' AND IT IS."

■8.Necessary Existent=God?

"NECESSARY EXISTENCE" IS GOD, BECAUSE THE ATTRIBUTES NECESSARY FOR A NECESSARY EXISTENCE MUST EXIST, AND THESE OFTEN CORRESPOND TO THE ATTRIBUTES OF GOD.

ATTRIBUTES SUCH AS: ■NECESSARY EXISTENCE / WĀJIB AL-WUJŪD / AL-QAYYŪM (NOT DEPENDENT LIKE THE WORLD — STOPS THE INFINITE CHAIN) (QUR'AN 2:255), ■SELF-EXISTENT (QUR'AN 35:15), ■FREE / INDEPENDENT (NO EXTERNAL CAUSE OR DEPENDENCE) (QUR'AN 35:15), ■ETERNALLY ALIVE (TRUE LIFE CAN ONLY COME FROM LIFE ITSELF, NOT THE WORLD) (QUR'AN 25:58), ■INTELLIGENT (WITHOUT THOUGHT, THE WORLD WOULD NEVER EXIST AND THERE WOULD BE NO HUMANS-LIKE INTELLIGENCE IN IT) (QUR'AN 2:117), ■SIMPLE / UNCOMPOSED (WITHOUT PARTS,

MEANING NO DEPENDENCE → NECESSARY) (QUR'AN 112:1-2), ■ ETERNAL (BEYOND TIME = FREE FROM CHANGE = EXISTING WITHOUT DEPENDENCE, YET STILL CAN CHANGE THINGS WITHIN TIME) (QUR'AN 57:3 & 25:58), ■ FOUNDATION AND FREE FROM CHANGE IN ATTRIBUTES (CHANGE COMES FROM NEED, BUT NECESSARY EXISTENCE IS BEYOND NEED) (QUR'AN 55:26-27), ■ MOST POWERFUL / AL-QADIR (CAUSE OF ALL POWER; RATIONALLY ABLE TO DO ANYTHING WITHIN REALITY) (QUR'AN 2:20), ■ ALL-KNOWING (KNOWS THE CAUSE THROUGH THE EFFECT; KNOWLEDGE DOES NOT COERCE HUMANS) (QUR'AN 6:59 & 76:3~FOR MORE, READ TOPIC 16.3), ■ ALWAYS GOOD (TRUE PERFECTION → TRUE GOODNESS — EVEN USES EVIL SO THAT GREATER GOOD CAN RESULT, LIKE FREE WILL. MOST EVIL COMES FROM FREE LIFE, AND NECESSARY EXISTENCE DOES NOT IMPOSE GOOD FORCEFULLY) (QUR'AN 32:7 & 3:54), ■ THE ULTIMATE CAUSE OF EVERYTHING (QUR'AN 39:62)

3.For Polytheists

■9.How Many Necessary Existents Are There?

AS A "NECESSARY EXISTENCE," THE ONENESS OF THE NECESSARY CAUSE IS A RATIONAL NECESSITY, WHILE THE POSSIBILITY OF MORE THAN ONE CAUSE IS "GROUNDLESS DOUBT" AND "WITHOUT NECESSITY." IN THAT CASE, SUCH A BEING WOULD NOT REMAIN A "NECESSARY EXISTENCE."

MOREOVER, THERE CAN ONLY BE ONE "NECESSARY EXISTENCE," BECAUSE IF THERE WERE MORE THAN ONE, THEY WOULD HAVE TO DIFFER FROM EACH

OTHER. IF THEY WERE COMPLETELY THE SAME, THEY WOULD NOT BE TWO, BUT ONE. AND IF THERE IS A DIFFERENCE, THAT MEANS ONE HAS AN ATTRIBUTE THAT THE OTHER LACKS, MAKING THE OTHER DEPENDENT – THEREFORE, NOT A “NECESSARY EXISTENCE.” BECAUSE OF THESE DEFICIENCIES AND DEPENDENCIES, THEY CANNOT BE SELF-EXISTENT.

IN THE WORLD, FROM THE CONSISTENT NATURAL LAWS TO THE MOTION WITHIN THE SMALLEST PARTICLES, AND UP TO THE GRAND PLANETARY MOTIONS SUCH AS ORBITS, THE UNIFIED STRUCTURE POINTS TOWARDS THE EFFECT OF A SINGLE “NECESSARY EXISTENCE.”

•Qur'an 21:22👉

"IF THERE HAD BEEN WITHIN THE HEAVENS AND THE EARTH GODS BESIDES ALLAH, THEY BOTH WOULD HAVE BEEN RUINED."

QUR'AN 23:91👉

"ALLAH HAS NOT TAKEN ANY SON, NOR IS THERE ANY GOD WITH HIM. IF THERE HAD BEEN, THEN EACH GOD WOULD HAVE TAKEN AWAY WHAT HE CREATED, AND SOME OF THEM WOULD HAVE DOMINATED OVER OTHERS."

■10.How many Gods?

AS GOD, “NECESSARY EXISTENCE” BEING ONE IS A RATIONAL NECESSITY, WHILE THE POSSIBILITY OF MORE THAN ONE “EXISTENCE” IS DOUBT WITHOUT PROOF AND WITHOUT NEED. MULTIPLICITY IS THE OPPOSITE OF NECESSITY. THAT MEANS SUCH A

“NECESSARY EXISTENCE” — AND THEREFORE GOD — WOULD NO LONGER REMAIN NECESSARY.

IF THERE WERE MORE THAN ONE GOD, THEY WOULD BE DIFFERENT FROM EACH OTHER. BEING DIFFERENT MEANS THAT THE ATTRIBUTE ONE GOD HAS, THE OTHER DOES NOT HAVE. FOR THAT ATTRIBUTE, HE WOULD BECOME DEPENDENT ON THE OTHER GOD — AND BECAUSE OF THIS DEPENDENCE, HE WOULD NO LONGER BE GOD.

ONE GOD (NECESSARY EXISTENT), WITH HIS NECESSARY ATTRIBUTES, IS A RATIONAL NECESSITY AGAINST THE INFINITE CHAIN OF DEPENDENCIES/CONTINGENCIES.

THERE CAN BE ONLY ONE GOD BECAUSE IF EACH HAD HIS OWN WILL, THEIR WILLS WOULD CLASH, AND SUCH CONFLICT WOULD NEVER ALLOW THE WORLD TO COME INTO EXISTENCE. AND IF THE ARGUMENT IS THAT THEY ALWAYS WORK TOGETHER, THEN GOD WOULD BE FORCED TO AGREE WITH THE WILL OF ANOTHER. CONSTANT AGREEMENT MEANS HAVING NO INDEPENDENT THOUGHT AND BEING COMPELLED. COMPULSION MAKES ONE DEPENDENT, AND DEPENDENCE CANNOT BE A QUALITY OF A “NECESSARY EXISTENT.” MOREOVER, THE VERY QUALITY OF A “NECESSARY EXISTENT” IS TO BE ONE, THEREFORE GOD IS ONLY ONE. IF SOMEONE STILL BELIEVES IN MANY GODS THEN:

- **WORKING TOGETHER IS ONLY A WEAK PACT OF WEAK AND DEPENDENT EXISTENTS, WHICH CAN NEVER LAST FOREVER. UNITY OF WILLS = ONE GOD.**

- **IF “ANYTHING IS POSSIBLE,” THEN ONE SHOULD ALSO ACCEPT THAT A COCKROACH CREATED THE WORLD.**

•QUR'AN 21:22👉

"IF THERE HAD BEEN WITHIN THEM (THE HEAVENS AND THE EARTH) GODS BESIDES ALLAH, THEY WOULD HAVE BOTH BEEN RUINED."

•QUR'AN 23:91👉

"ALLAH HAS NOT TAKEN ANY SON, NOR IS THERE ANY GOD WITH HIM. IF THERE HAD BEEN, THEN EACH GOD WOULD HAVE TAKEN WHAT HE CREATED, AND SOME OF THEM WOULD HAVE DOMINATED OTHERS."

4.For Pantheists And Panentheists

■11.Omnipresence Of God

JUST AS THE SUN'S LIGHT ILLUMINATES THE WORLD WITHOUT THE SUN HAVING TO ENTER INTO IT, IN THE SAME WAY ALLAH IS PRESENT EVERYWHERE THROUGH HIS KNOWLEDGE, BUT HE DOES NOT BIND HIMSELF PHYSICALLY WITHIN THE WORLD. HE IS NOT INSIDE FILTH. MOREOVER, TO BE LIMITED BY SIZE, SHAPE, OR PLACE INDICATES IMPERFECTION, NOT POWER. TRUE POWER IS THAT WHICH KNOWS EVERYTHING AND SUSTAINS THE ENTIRE WORLD WITHOUT BEING PHYSICALLY CONTAINED WITHIN IT.

•SECONDLY, THE WORLD ITSELF CANNOT BE CONSIDERED GOD, BECAUSE IT IS DEPENDENT (CONTINGENT) AND DOES NOT EXIST BY ITSELF.

•QUR'AN 42:11👉

THERE IS NOTHING LIKE UNTO HIM.

•QUR'AN 39:62👉

ALLAH IS THE CREATOR OF ALL THINGS.

•QUR'AN 35:15👉

O MANKIND! YOU ARE ALL IN NEED OF ALLAH, WHILE ALLAH IS FREE OF NEED, WORTHY OF ALL PRAISE.

5.For Simulation Theorists

■12.Are We Part Of A Simulation?

THOSE WHO BELIEVE THE WORLD IS FAKE (SIMULATED/PROGRAMMED) SHOULD THINK THAT EVEN IF WE ARE PART OF A SIMULATED WORLD, WE STILL FEEL REAL PAIN — AND IF, IN THE 15TH POINT, ALLAH IS INDEED THAT GOD AND THE “NECESSARY EXISTENCE,” THEN ONE MUST ESCAPE THE “ETERNAL PUNISHMENT” DESCRIBED IN ISLAM.

•QUR'AN 29:64👉

“AND THIS WORLDLY LIFE IS NOTHING BUT PLAY AND AMUSEMENT; BUT THE REAL LIFE IS IN THE HEREAFTER, IF ONLY THEY KNEW.”

•QUR'AN 4:56👉

“INDEED, THOSE WHO DENY OUR SIGNS — WE WILL CAST THEM INTO THE FIRE. EVERY TIME THEIR SKINS ARE BURNED THROUGH, WE WILL REPLACE THEM

WITH NEW SKINS SO THAT THEY MAY TASTE THE PUNISHMENT.”

6.For Deists

■13.Intervention Of God

GOD’S INTERVENTION IN HUMAN LIFE AND IN THE WORLD STILL EXISTS TODAY, BECAUSE ACCORDING TO WORLDLY EXPERTS, THE UNIVERSE SHOULD ONLY MOVE TOWARD DECAY AND NEVER TOWARD RESTORATION — YET, TIME AND AGAIN, WE SEE THE WORLD RETURN FROM CHAOS TO ORDER AND PRECISION. THIS IS GOD’S INTERVENTION IN THE WORLD. AS FOR HIS INTERVENTION IN HUMAN LIFE, GOD HAS BEEN SENDING MESSAGES TO HUMANKIND FROM TIME TO TIME. THE LIVING EXAMPLE OF THIS IS THE QUR’AN. YOU CAN SEARCH WHY THE QUR’AN IS THE WORD OF GOD — MANY OF ITS PROPHECIES HAVE COME TRUE, SUCH AS ALLAH’S CLAIM THAT HE WILL PRESERVE THE QUR’AN, WHICH WE CAN SEE WITH OUR OWN EYES TODAY: MILLIONS OF HUFFAZ (MEMORIZERS) OF THE QUR’AN EXIST AROUND THE WORLD. NO OTHER BOOK IN HISTORY HAS BEEN GIVEN SUCH HONOR. MANY SUCH SIGNS MAKE IT CLEAR THAT THE QUR’AN IS FROM GOD.

GOD IS BEYOND EVERYONE’S REACH — NEITHER DEPENDENT ON PLACE NOR ON TIME. YET, HE IS PRESENT IN EVERYTHING THROUGH HIS KNOWLEDGE, WILL, AND POWER. JUST AS A PROGRAMMER

CONTROLS A GAME WHILE REMAINING OUTSIDE OF IT, SO TOO DOES GOD CONTROL EVERYTHING.

“EVERYTHING THAT DOES NOT EXIST BY ITSELF DOES NOT COME ABOUT BY MISTAKE OR ACCIDENT — IT IS BROUGHT INTO EXISTENCE BY SOMETHING SELF-EXISTENT WITH KNOWLEDGE AND PURPOSE. AND WHEN THERE IS THINKING, THERE IS AWARENESS AND WILL. ALL OF THIS CAN ONLY COME FROM A NECESSARY AND INTELLIGENT EXISTENCE.”

Philosophical Evidence (Brief Points)

Argument	Evidence of Engagement	Type of Divine Engagement
Contingency Argument	<i>Contingent</i> Universe(eternal/non eternal) → must be willed → act of intervention.	Initial intervention (creation) Qur'an 35:1
Fine-Tuning	Requires precise calibration → points to intelligent, sustaining will.	Ongoing intervention (sustaining) Qur'an 16:12 aur 35:41
Moral Realism	Universal moral truths → suggest a Lawgiver revealing right/wrong.	Revelation (ethical guidance) Qur'an 16:90
Prophetic Phenomenon	Recurring claims + impact → best explained by real revelation.	Revelation (verbal communication) Qur'an 16:36

Miracles	Occasional law-breaking events → signs of divine will in action.	Active intervention (miraculous) Qur'an 6:109
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Scientific Support Suggesting Divine Engagement

Scientific Observation	Suggests Divine Engagement	Type of Divine Engagement
Big Bang Origin	Universe began from “nothing” → implies a transcendent cause/intervention.	Initial intervention (creation) Qur'an 35:1
Cosmic Fine-Tuning	Constants (gravity, EM force, etc.) are razor-precise → implies intelligent calibration.	Ongoing intervention (sustaining) Qur'an 16:12 aur 35:41
Origin of Consciousness	Mind and self-awareness unexplained by matter alone → suggests non-material influence.	Non-material intervention Qur'an 2:117
Genetic Information	DNA is structured like a coded language → resembles intentional design (communication).	Revelation through biological design Qur'an 41:53

Inexplicable Healings (documented cases)	Violations of biological expectations → possibly miraculous interventions.	Miraculous intervention Qur'an 6:109
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7.For Monotheistic Non Muslims

■14.Morality First Or Theology?

WHEN A HUMAN DECIDES GOOD AND EVIL BASED ONLY ON HIS OWN THOUGHTS AND EMOTIONS, HE MAY END UP ON THE WRONG PATH AND BECOME DESERVING OF ETERNAL PUNISHMENT. BUT IF HE UNDERSTANDS GOOD AND EVIL THROUGH REASON AND THE LIGHT OF TRUE DIVINE GUIDANCE, THAT IS WHAT CAN SAVE HIM AND LEAD HIM TO THE BEST END.

THERE ARE MORE THAN 4,000 RELIGIONS IN THE WORLD. I WILL TRY TO UNDERSTAND THE TRUE BELIEFS OF EACH ONE — ALWAYS KEEPING THE BEST IDEAS IN MIND — AND I WILL EXAMINE THEM THROUGH THE LENS OF LOGICAL CLARITY, BECAUSE TRUE UNDERSTANDING CAN NEVER CONTRADICT THE WORD OF THE REAL GOD. ONLY WHEN A BELIEF MATCHES TRUE AND NECESSARY LOGICAL UNDERSTANDING WILL I THEN LOOK AT ITS MORALITY (GOOD AND EVIL) AND OTHER TEACHINGS.

14.1. THE CONSEQUENCE OF THE OBLIVIOUS/GHAFIL (THOSE WHO IGNORE OR NEGLECT):

A HUMAN UNDERSTANDS THAT FOOD DOES NOT APPEAR ON THE PLATE BY ITSELF; IT REQUIRES EFFORT AND WORK. IN THE SAME WAY, FAITH AND GUIDANCE FALL INTO THE LAP OF THOSE WHO SEEK TRUTH, NOT INTO THOSE WHO IGNORE AND IMMERSE THEMSELVES IN THE PLEASURES OF THE WORLD. THE QUR'AN SAYS: "AND THOSE WHO DO NOT EXPECT OUR MEETING, AND ARE CONTENT WITH THE LIFE OF THIS WORLD, AND ARE SATISFIED WITH IT, AND ARE HEEDLESS OF OUR SIGNS — THEIR DESTINATION IS HELL." (QUR'AN 10:7–8). AND ABOUT THOSE WHO IGNORE THE TRUTH DESPITE KNOWLEDGE AND ADVICE, THE QUR'AN SAYS: "SEALS HAVE BEEN PLACED UPON THEIR HEARTS, AND THEIR EYES AND EARS ARE COVERED." (QUR'AN 2:7). THEREFORE, NO ONE CAN SAY THAT ALLAH IS UNJUST, BECAUSE JUSTICE REQUIRES THAT THOSE WHO STRIVE RECEIVE MERCY, AND THOSE WHO REMAIN HEEDLESS RECEIVE THE CONSEQUENCES OF THEIR ACTIONS.

•QUR'AN 17:36👉

"AND PURSUE NOT THAT OF WHICH YOU HAVE NO KNOWLEDGE; FOR EVERY EAR, EYE, AND HEART WILL BE QUESTIONED."

•QUR'AN 2:256👉

"GUIDANCE HAS BECOME DISTINCT FROM ERROR."

•QUR'AN 2:185👉

"THE MONTH OF RAMADAN IS THAT IN WHICH THE QUR'AN WAS REVEALED, A GUIDANCE FOR THE

PEOPLE, AND CLEAR EVIDENCES OF GUIDANCE AND THE CRITERION TO DISTINGUISH BETWEEN RIGHT AND WRONG.”

•QUR’AN 16:90👉

“INDEED, ALLAH COMMANDS JUSTICE, KINDNESS, AND GIVING TO RELATIVES, AND HE FORBIDS IMMORALITY, EVIL, AND OPPRESSION. HE ADVISES YOU SO THAT YOU MAY REMEMBER (UNDERSTAND).”

■15.Why Only Islam?

15.1. ✓ THE ALLAH OF ISLAM FITS AS THE MOST PRECISELY PERFECT IN THE “NECESSARY EXISTENCE (WĀJIB AL-WUJŪD)”:

I am open-minded. If anyone can present something better than Islam in terms of the following points, I will not only accept it but also actively propagate that religion.

Islam doesn’t just say “believe blindly.” It introduces us to a God whose attributes perfectly align with what logic and reason say about the Necessary Existent – the being that must exist for anything else to exist.

12 Key Qualities of the Necessary Existent – All Matched by Allah in Islam:

Quality	Description	How Islam Matches
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1. Necessary Existence(Wājib al-Wujūd)	Cannot not exist; avoids infinite regress	Qur'an 112:2 – “Allāhuṣ-Ṣamad” (Self-Sufficient)
2. Aseity	Self-existent; not caused by anything	Qur'an 112:3 – “Lam yalid wa lam yūlad” (He neither begets nor is begotten)
3. Independence	Exists by itself; no reliance on creation	Qur'an 14:8 – “Indeed, Allah is Free of need of you.”
4. Simplicity	Not composed of parts; indivisible	Qur'an 112:1 – “Say, He is Allah, One.”
5. Eternality	Timeless, changeless in essence	Qur'an 57:3 – “He is the First and the Last.”
6. Immutability	Not subject to change	Qur'an 6:115 – “None can change His words.”
7. Omnipotence	Source of all power; does all logically possible	Qur'an 2:20 – “Allah is over all things competent.”
8. Omniscience	Knows all things,	Qur'an 6:59 – “Not a leaf

	without controlling human will	falls but He knows it."
9. Omnibenevolence	Pure goodness; allows evil for greater good	Qur'an 4:40 – "Allah does not wrong anyone."
10. Ultimate Cause	Source of all contingent things	Qur'an 39:62 – "Allah is the Creator of all things."
11. Oneness	One and only ultimate cause	Qur'an 112:1 – "Say, He is Allah, One."
12. Ever-living	(Source of life) Ever- Living, Creator of life	Qur'an 2:255 – "...ever-living (Al-hayy)..."

✿ Deep Insight: Why Islam's Allah Must Be the True God

A being that created this universe must be living, conscious, powerful, wise, and not contingent like the universe.

Life and consciousness cannot come from non-life and non-consciousness.

Only a Necessary, Living, Intelligent Cause can explain a world full of living, intelligent beings.

So the God of Islam isn't just described well – He is the only coherent candidate that matches both logical necessity and revealed reality.

“Also, there are numerous fulfilled prophecies in other religious scriptures that point towards Islam, along with many prophecies in the Qur’an and Sahih Hadiths that have come true, as well as scientific and historical accuracies found in these Islamic sources.”

15.2. “Why would a selfish person follow a God if there were no punishment or reward?”:

Whoever does righteousness – it is for his [own] soul; and whoever does evil [does so] against it. And your Lord is not ever unjust to [His] servants.
(Qur’an 41:46)

.....then fear the Fire, whose fuel is people and stones, prepared for the disbelievers.
(Qur’an 2:24)

✓ 0% Uncertainty about: [Wisdom lies in preferring the clarity over which has no clarity, avoiding risks of eternal punishment]

1. Who is the real God?

The Qur'an makes it 100% clear who Allah is – unlike others who try to explain "3 in 1" or remain confused.

References: Qur’an 112, 42:11, 20:8, 20:98

2. Are the Scriptures claimed to be preserved?

The Qur’an, as a reminder, is claimed to be preserved in 7 Arabic dialects authorized by Allah through His Messenger (peace be upon him) for ease.

There are manuscripts like the Sanā’ manuscript and Topkapi which have been carbon-dated to the time of the Prophet (peace be upon him).

Allah has also protected it orally. In Ramadan, the Qur'an is recited in its entirety during Taraweeh prayers worldwide.

Millions of ḥuffāẓ (Qur'an memorizers) graduate every year.

References: Qur'an 15:9, Bukhari 7522, 3219, 4984, 4679, 4986, 5027, 5049 Muslim 821a, Nasā'ī 916, Tirmidhi 3104, Wikipedia

3. Contradiction in identity of God or punishments?

Islam clearly defines Allah as the one true God with many beautiful names, and punishments are specific to specific sins – no injustice.

Even, there is no contradiction in the entire Qur'an(4:82).

References: Qur'an 112, 42:11, 20:8, 20:98, 99:7–8

X 100% Risk Factor (Punishment for): [Wisdom lies in giving preference to a message that contains a warning, analyzing it carefully, and avoiding the risk of eternal punishment. If there is no warning, then following that God becomes meaningless]

PUNISHMENT FOR 4-9 POINTS:

4. Rejecting God (Disbelief)

Rejecting Allah results in eternal Hellfire.

References: Qur'an 47:34, 39:71–72, 3:151

5. Associating others with Allah (Shirk)

Associating Partners with Allah = eternal Hellfire.

References: Qur'an 4:48, 3:151

6. Doing good without faith in Allah

Good deeds may bring worldly reward, but the Hereafter results in Hell.

References: Qur'an 14:18, 17:18–19, Muslim 2808b

7. Doing good but committing shirk

Such deeds are nullified – resulting in Hell.

References: Qur'an 39:65

8. Rejecting any Prophet or Messenger of Allah

Considered disbelief = eternal Hellfire.

References: Qur'an 4:150–151

9. Following false prophets (with or without the true one)

Humiliating punishment, same as rejecting Islam.

References: Qur'an 4:150–151, 3:83–85, 33:40, 6:93–94, Bukhari 4416

⚠ 50% Risk Factor (Punishment for): [Wisdom lies in giving preference to a message that contains a warning, analyzing it carefully, and avoiding the risk of eternal punishment. If there is no warning, then following that God becomes meaningless]

PUNISHMENT FOR 10TH POINT:

10. Doing bad but believing in Allah

May be temporarily punished or forgiven with sincere repentance.

References: Qur'an 2:81, 39:53, Bukhari 6560

✓ **0% Risk Factor (Reward for):** [There is probably no religion which says, “Doing good and believing in only true God leads to hell”. If there is no reward, then following God is meaningless.]

REWARD FOR 11TH POINT:

11. Doing good and accepting only the true God (Allah)

Eternal Paradise in the Hereafter—by Allah’s mercy.

References: Qur’an 4:13, 31:8–9, 21:94, 85:11, 19:59–60

**15.3. MANY CLAIMS IN THE QUR’AN AND
SAHIH HADITH HAVE ALREADY BEEN
FULFILLED ✓:**

Note: The true nature of prophecies and the alignment of scripture with science or history—whether intentional or coincidental—can only be rightly assessed after establishing correct theology through philosophical reasoning. Even miracles hold meaning only after true faith is grounded in reason.

Prophecy	Source	Claimed Fulfillment
Victory of Romans over Persians	Surah Ar-Rum (30:2–4)	Romans were defeated by Persians, but regained victory within the prophesied 3–9 years. Happened around 627 CE.

Preservation of the Qur'an	Surah Al-Hijr (15:9)	Muslims believe the Qur'an has remained unchanged since revelation, which is seen as fulfillment. Millions memorizers can not be mere coincidence.
Abu Lahab's doom	Surah Al-Masad (111:1–5)	Abu Lahab never accepted Islam and died in disbelief, just as the surah foretold. He just needed was to falsely accept Islam to disprove Islam.
Defeat of disbelievers in Badr	Surah Al-Qamar (54:45)	The verse predicted the defeat of disbelievers, which Muslims believe was fulfilled in the Battle of Badr.
Conquest of Jerusalem	Sahih Bukhari 3176	Jerusalem was conquered by Caliph Umar in 638 CE.

Conquest of Persia	Sahih Muslim 2918a	Persia was conquered during the Rashidun Caliphate (under Umar).
Conquest of Constantinople	Sahih Muslim 2897	Fulfilled in 1453 by Sultan Mehmed II (Fatih).
Appearance of false prophets	Sahih Bukhari 3609, Muslim	Several individuals like Musaylimah and Sajjah appeared claiming prophethood after the Prophet ﷺ.
Use of musical instruments and widespread immorality	Sahih Bukhari 5590	Interpreted by many to describe modern entertainment culture.
Building tall buildings	Sahih Bukhari 7121	Seen as fulfilled by the Gulf states' skyscrapers.

Note: Postdiction (writing a “prophecy” after the event) would usually be exposed if:

1. 📖 Earlier copies or oral transmissions already existed that contradict the “edited” version.

2. ☞ The prophecy involved well-known figures or enemies, whose actions and fate were already part of public memory (e.g., Abu Lahab).
3. ✨ The event had major historical significance, meaning many would have written or spoken about it from various angles — including skeptics or opponents.
4. 🛡 There was hostility toward Islam in its early period, so any fraudulent addition or post-event fabrication would likely be challenged, especially by Quraysh or later by rival sects.

**15.4. MANY FUTURE EVENTS
MENTIONED IN THE HOLY BOOKS OF
OTHER RELIGIONS ARE CONSIDERED TO
HAVE BEEN FULFILLED IN FAVOR OF
ISLAM:**

1. Daniel 2:44 & Surah As-Saff 61:9

In Daniel 2:44, a divine kingdom is prophesied to arise during the era of fragmented empires (iron and clay feet) — it will crush previous kingdoms and endure forever. Muslims believe this was fulfilled when Islam, emerging in the 7th century, dismantled both the Roman (Byzantine) and Persian empires. This aligns with Qur'an 61:9, which states that Allah sent His Messenger with guidance and the true religion to prevail over all others — a theme echoing the everlasting kingdom in Daniel.

2. Isaiah 42:11

This verse mentions the people of Kedar (descendants of Ishmael, i.e., Arabs) and the people of Sela (interpreted as Mount Sela in Medina), rejoicing and raising their voices. Muslims see this as a prophecy of Prophet Muhammad ﷺ, who was from Kedar's lineage and migrated to Medina, where the Islamic call to prayer (adhan) and divine message were proclaimed – fulfilling this joyful shouting “from the mountaintops.”

3. Numerous scriptures from communities that later deviated from the original message of Islam (Qur'an 2:132, 3:19, 3:67 & 3:85) contain prophecies about a final prophet – some even explicitly mention Prophet Muhammad (ﷺ) by name. (Example: **1** The Sanskrit word Narasansha is equivalent in meaning to the Arabic Muhammad ﷺ, both meaning “the praised one.” He is described as a camel-rider, from the desert, and a leader of a large following. **2** Genesis 17:20 describes Isma'il's descendants forming a great nation, and Muhammad ﷺ comes from Isma'il's lineage. **3** Song of Solomon 5:16 refers, in a metaphorical context, to an awaited person, whose name appears in Hebrew as ‘Mahmad’ – a word that closely matches the name Muhammad ﷺ in both meaning and sound.)

And many more....

15.5. THERE ARE MANY STATEMENTS IN THE QUR'AN AND SAHIH HADITH THAT ALIGN WITH THE KNOWLEDGE OF SCIENCE:

“First and foremost, the Qur’an is a book of guidance, not a science textbook. Its primary purpose is to lead people toward faith, righteousness, and salvation, not to explain scientific details. While it mentions natural phenomena like rain, the stars, or human development, these are presented as signs of Allah’s power to make people reflect — not as scientific explanations. So, the Qur’an invites reflection on creation to recognize the Creator, not to teach science.”

Note: The true nature of prophecies and the alignment of scripture with science or history—whether intentional or coincidental—can only be rightly assessed after establishing correct theology through philosophical reasoning. Even miracles hold meaning only after true faith is grounded in reason.

“Remember, Modern science is just now uncovering what the Qur’an revealed in the 7th century.”

1.The Big Bang Theory in the Qur’an:

“Did the disbelievers not see that the heavens and the earth were a joined entity, then We split them apart?.....” (Qur’an – Surah Al-Anbiya 21:30)

2.Oceanic Halocline in the Qur’an:

“And it is He who has released [simultaneously] the two seas — one fresh and sweet, and one salty and bitter — and He placed between them a barrier and an insurmountable partition.” (Qur’an – Surah Al-Furqan 25:53)

3.Embryology in the Qur’an:

“We(Allah) created man from a quintessence of clay(first human), then we placed him as a drop(Nutfah) in a place of settlement firmly fixed, then we made that drop into a clinging form(alaqah), and we made that form into a lump of flesh(mugadah), and we made that lump of bones(izam), and we clothed those bones with flesh(lahm) and then we brought it into being as a new creation, so blessed is Allah, the best of creators.” (Qur’an –surah Al-Mu’minun 23:12-14)

4.Ascending into sky cause shortness of breathe due to lack of Oxygen:

“So whoever Allah wills to guide – He opens his chest to Islam; and whoever He wills to let go astray – He makes his chest tight and constricted as though he were climbing into the sky. Thus does Allah place defilement upon those who do not believe.” (Qur’an – Surah Al-An’am 6:125)

5.Origin of life:

“.....And We made every living thing from water. Will they not then believe?” (Qur’an – Surah Al-Anbiya 21:30)

6.Iron is not natural to the earth:

“.....And We sent down iron, wherein is great military might and benefits for the people,.....” (Qur’an –Surah Al- Hadid 57:25)

7.Earth’s atmosphere functions as a protective shield for life:

“And We made the sky a protected ceiling, but they are turning away from its signs.” (Qur’an – Surah Al-Anbiya 21:32)

8.Mountains have deep roots:

“Have We not made the earth a resting place? And the mountains as stakes?” (Qur’an – Surah An-Naba 78:6–7)

9.Expanding Universe:

“And the heaven We constructed with strength, and indeed, We are [its] expander.” (Qur’an – Surah Adh-Dhariyat 51:47)

10.Sun’s orbit:

“”And it is He who created the night and the day and the sun and the moon; all [heavenly bodies] are swimming in an orbit.” (Qur’an – Surah Al-Anbiya 21:33)

11.No sunlight in the deep of the oceans and internal waves:

“Or [they are] like darkness within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds – darkness, some of them upon others. When one puts out his hand [therein], he can hardly see it. And he to whom Allah has not granted light – for him there is no light.” (Qur’an – Surah An-Nur 24:40)

12.Lying and movement of forelock:

“No! If he does not stop, We will surely drag him by the forelock –

A lying, sinning forelock!” (Qur’an – Surah Al-‘Alaq 96:15–16)

13.Pain receptors:

“Indeed, those who disbelieve in Our verses – We will drive them into a Fire. Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment. Indeed, Allah is ever Exalted in Might and Wise.” (Qur’an – Surah An-Nisa 4:56)

14. There are 360 joints in human body:

“Aisha reported: The Prophet, peace and blessings be upon him, said, “Verily, every human being among the children of Adam was created with three hundred and sixty joints. Whoever exalts Allah, praises Allah, declares Allah is one, glorifies Allah, removes a rock from the roads of people, or a thorn, or a bone from the roads of people, and enjoins good and forbids evil by the number of those joints, he will walk on that day delivering himself from the Hellfire.” (Sahih Muslim 1007a)

15. Flight distance between Mecca and Hajar is approximately same as distance between Mecca and Busra:

“The Prophet then said: By Him in Whose Hand is the life of Muhammad, verify the distance between two door leaves of the Paradise is as great as between Mecca and Hajar, or as between Mecca and Busra.” (Sahih Muslim 194 a)

16. Fingerprints:

“Does man think that We will not assemble his bones? Yes. [We are] Able [even] to proportion his fingertips.” (Qur’an – Surah Al-Qiyamah 75:3–4)

17. Black seed oil is best medicine for almost all diseases:

“The Prophet (ﷺ) said: “In the black seed, there is healing for every disease except death.” (Sunan Ibn Majah 3447)

And many more.....

15.6. THERE ARE MANY HISTORICAL STATEMENTS IN THE QUR’AN AND SAHIH HADITH THAT WE CAN STILL OBSERVE TODAY:

Note: The true nature of prophecies and the alignment of scripture with science or history—whether intentional or coincidental—can only be rightly assessed after establishing correct theology through philosophical reasoning. Even miracles hold meaning only after true faith is grounded in reason.

“Remember, Historians and archaeologists are just now uncovering what the Qur’an revealed in the 7th century.”

1.Qur’an 17:107

“...when it is recited to them, they fall upon their chins in prostration (yakhirrūna lil-adhqāni sujjadan).”

One striking historical parallel to this verse can be found in ancient Egypt —Interestingly, ancient Egyptian wall reliefs depict worshippers in positions remarkably similar to this verse — with their chins pressed to the ground in prostration. These images, found in tombs and temples, reflect a deeply

reverent posture that visually aligns with the Qur'anic phrase “yakhirrūna lil-adhqāni sujjadan.” Such scenes may represent remnants of early prophetic traditions, suggesting that sujūd – the act of complete submission – was a universal expression of worship even in ancient civilizations.

2.Qur'an 44:29

“And neither the heaven nor the earth wept for them, nor were they given respite.”

The Qur'an (44:29) states that neither the heavens nor the earth wept for Pharaoh and his people, highlighting their evil and lack of worth. This contrasts sharply with ancient Egyptian belief, found on funerary stelae, book of the dead and coffin texts, where the sky and earth were said to mourn the death of a righteous person. Thus, the Qur'anic verse subtly yet precisely flips a known Egyptian motif, affirming divine rejection of Pharaoh.

3.Qur'an's Stance: The Qur'an accurately uses “Malik” (king) for Egypt's ruler in Yusuf's time (Surah Yusuf 12:43, 12:50) and “Fir'awn” (Pharaoh) in Musa's time (e.g., Surah Al-Qasas 28:38). This distinction aligns with historical timelines and reflects the Qur'an's linguistic precision. Historians confirm that “Pharaoh” was not used during Egypt's Middle Kingdom (Yusuf's era); it emerged later in the New Kingdom (Musa's era).—But Others: The rulers are called “Pharaoh” in both Joseph's (Genesis 41:14, 41:39) and Moses' (Exodus 1:8–11) stories, even though that title didn't exist during Joseph's time—making it historically inaccurate..

And many more.....

15.7. LOVE, GRIEF, AND A LIFE FILLED WITH UNSHAKEABLE HOPE – THE STORY OF PROPHET MUHAMMAD ﷺ:

He was born an orphan—his father passed away before he even saw him (Ibn Hisham, Seerah). At just six years old, he lost his beloved mother. It is said he wept beside her lifeless body in the desert (Ibn Ishaq). By the age of eight, he lost his grandfather too, the last of his guardians.

Life wasn't done testing him.

When he later shared the message of peace and submission to One God, he was mocked, rejected, and violently attacked. In Ta'if, he was stoned until his shoes filled with blood (Sahih Muslim 1795a). The angels offered to crush the town—but he chose mercy over revenge.

He lived through grief after grief:

He buried six of his seven children, including his baby sons (Sahih al-Bukhari 1294).

His first wife, Khadijah (RA)—his biggest supporter when no one else believed—passed away in the toughest year of his life. (Ibn Ishaq / Ibn Hisham/At-Tabari)

His uncle Abu Talib, who protected him, also died that same year. (Ibn Ishaq / Ibn Hisham/At-Tabari)

He endured hunger so severe that he tied stones to his stomach to bear it (Jami` at-Tirmidhi 2345). Days would pass with no fire lit in his home for cooking

(Sahih Muslim 2972a). Sometimes, he broke fast with just water and dates—if that.

He once played lovingly with his grandson Husayn, knowing full well that he would be martyred on the fields of Karbala (Sunan al-Tirmidhi 3775). Still, he smiled.

He watched his companions beaten, boycotted, starved—and he prayed for their strength. And when he gained power and victory over his enemies, he forgave them all, saying:

"No blame will there be upon you today. You are free."

(Sahih al-Bukhari 4280)

He thanked Allah (God) through every hardship and remained patient without ever asking, "Why me?" Instead, he showed us what real strength looks like: mercy in the face of cruelty, faith in the darkest moments, and peace through pain.

"The most severely tested people are the prophets, then the righteous..."

— Sunan Ibn Majah 4023

If pain wasn't a hidden blessing, why would God give so much of it to the one He loved the most?

**15.8. THE QUALITIES AND ACTIONS OF
PROPHET MUHAMMAD ﷺ SHOW THAT
HE WAS A TRUE PROPHET, NOT
OTHERWISE. FOR ONLY A TRUE AND**

GOOD PERSON COULD DO ALL OF THIS

– THE LIFE OF PROPHET MUHAMMAD ﷺ

WAS PURE AND PURPOSEFUL:

1. Spending the Entire Night in Worship, Not Sleep

> He would stand in prayer at night so long that his feet would swell.

A'isha (RA) asked: "Why do you do this when Allah has forgiven your past and future sins?"

He replied:

"Should I not be a thankful slave?"

– Sahih al-Bukhari 4837, Sahih Muslim 2820a

2. Fasting for a Month Instead of Feasting

> He ﷺ fasted every Ramadan, often beyond, and encouraged others to fast as a spiritual purification.

– Sahih al-Bukhari 1891, Sahih Muslim 759a

He even said:

"Whoever fasts Ramadan out of faith... all his past sins will be forgiven."

– Sahih al-Bukhari 38

3. Refusing Unlimited Wealth, Power, and Women

> When Quraysh offered him kingship, wealth, and women, he said:

"Even if they placed the sun in my right hand and the moon in my left... I will never give up this message."

– Seerah Ibn Hisham (early biography), also quoted in Al-Bidayah wa Nihayah

4. Giving Away War Booty Instead of Keeping It

> After battles, he distributed all the spoils of war (Māl al-Ghanimah) fairly or gave in charity.

— Sahih al-Bukhari 2989, 3142

He lived simply and didn't hoard wealth.

5. Living Poor Despite Access to Wealth

> Even with control over the Arabian Peninsula, he died with no gold or silver, and his armor was mortgaged to a Jew for food.

— Sahih al-Bukhari 2916

His family would go days without cooked food.

— Sahih Muslim 2972a

6. Forbidding Oppression, Even Against His Enemies

> He forbade harming civilians, children, or animals even in war.

— Sahih Muslim 1731a

He said:

“Oppression will be darkness on the Day of Judgment.”

— Sahih al-Bukhari 2447

7. Forgiving the Worst of His Enemies

> When he conquered Makkah, instead of revenge, he declared:

“No blame will there be upon you today. You are all free.”

— Sahih al-Bukhari 4280

8. Always Speaking the Truth — Even His Enemies Admitted It

> The Quraysh called him Al-Ameen (The Trustworthy) long before prophethood.

Even Abu Sufyan, a staunch enemy, admitted to the Roman Emperor:

“He never lies.”

— Sahih al-Bukhari 7 (Hadith of Abu Sufyan and Heraclius)

9. Promoting Kindness to Slaves, the Weak, and Women

> He said:

“Your slaves are your brothers.”

— Sahih al-Bukhari 30

And:

“The best of you are the best to their women.”

— Sunan al-Tirmidhi 3895

10. Weeping for His People, Not Cursing Them

> At Ta’if, when stoned and bleeding, he prayed:

“O Allah, guide my people, for they do not know.”

— Sahih Muslim 1795a

He once cried all night praying for his Ummah (nation).

— Sahih Muslim 202

Conclusion

Only a truly good soul — a leader free from the thirst for power and a prophet pure in sincerity — would choose a life of humility, hardship, truth, and selfless love.

15.9. LET US SEE WHAT THE QUR'AN SAYS ABOUT PROPHET JESUS/ISA (A) BEING GOD:

Let's begin with a logical analysis:

"They say Jesus (A) is eternally generated by the Father."

The doctrine of eternal generation undermines the deity of Jesus. If the Son depends on the Father for existence, even eternally, He lacks aseity (self existence)— a necessary attribute of true divinity. A dependent being, like an eternal flame needing fuel, cannot be God. Thus, Jesus, as the eternally generated Son, is not fully God.

Now, the Qur'an not only denies Jesus' (A) divinity but also offers clear rational arguments:

1. Jesus was born of Mary — but God is unbegotten.

"It is not befitting for the Most Merciful to take a son." (19:88–92)

2. Jesus ate food — God needs nothing.

"They both used to eat food..." (5:75)

3. Jesus prayed and performed miracles by God's permission — not independently.

“...you brought the dead to life by My permission...”
(5:110)

4. Jesus was created – God is uncreated.

“The likeness of Jesus is like Adam. He created him from dust...” (3:59)

5. God is absolutely One, with no partners or offspring.

“He begets not, nor is He begotten.” (112:3)

6. Jesus himself denying divinity and affirming monotheism.

“They have certainly disbelieved who say, ‘Allah is the Messiah, the son of Mary’ while the Messiah has said, ‘O Children of Israel, worship Allah, my Lord and your Lord.’.....(5:72)

In short, the Qur’an logically and theologically refutes the idea of Jesus (A) being God. He is honored as a prophet, messenger, and servant of Allah, but not divine.

Using Their Own Criterion to Refute the Divinity of Jesus (A):

► Jesus separates himself from the “only true God.”

John 17:3 – “The only true God, and Jesus Christ whom you sent.(Holy Spirit is also excluded-No trinity)”

► The Father Is Greater(Implies hierarchy, not equality.)

John 14:28 – “The Father is greater than I.”

► Jesus Lacks Knowledge of the Hour (A divine being would be all-knowing.)

Mark 13:32 – "Nor the Son, but only the Father."

► Jesus Prays to God (Two distinct wills; Jesus submits.)

Matthew 26:39 – "Not as I will, but as you will."

► Jesus Is clearly described as a man, not God.

Acts 2:22 – "A man accredited by God..."

► Jesus Was Tempted but God cannot be tempted (James 1:13).

Hebrews 4:15 – "Tempted in every way..."

► God Is Invisible, Jesus Was Seen

1 Timothy 6:16 – "Whom no one has seen..."

► Jesus Is the Mediator (A mediator is not the one being mediated)

1 Timothy 2:5 – "One mediator... the man Christ Jesus."

► Jesus Receives Authority (Given authority = not inherently divine = No aseity (self existence))

Matthew 28:18 – "All authority... has been given to me."

► Jesus Worships the Father (Jesus never asked for worship; he directs it to the Father)

John 4:22-23 – "Worship the Father..."

■16.Immoralities In Islam?

16.1. THE TRUE MEANING OF JIHAD:

That's one of the most widespread misconceptions. Jihad simply means "struggle" or "striving." It can refer to many forms of effort – the greatest of which is the struggle against one's own ego and wrongdoing. In rare cases, it can mean physical fighting, but only in self-defense, and under strict ethical limits. Let me walk you through some Qur'anic verses that clarify this.

📖 **Surah Al-Furqan (25:52):** "So do not obey the disbelievers, and strive against them with it [i.e., the Qur'an], a great striving."

◆ This verse defines the great Jihad as using the Qur'an – meaning preaching, teaching, and standing firm with truth, not violence.

📖 **Surah Al-Hajj (22:39–40):** "Permission [to fight] has been given to those who are being fought, because they were wronged..." "...Those who were driven out of their homes only for saying, 'Our Lord is Allah.'"

◆ Fighting is only allowed when Muslims are oppressed and attacked, not as a first move.

📖 **Surah Al-Baqarah (2:190):** "Fight in the cause of Allah those who fight you, but do not transgress. Indeed, Allah does not like transgressors."

◆ A direct order to only fight defensively, with no aggression.

📖 **Surah Al-Anfal (8:61)**: “If they incline to peace, then incline to it as well and trust in Allah.”

◆ Islam prefers peace wherever possible.

📖 **Surah Al-Ma'idah (5:28)**: “If you stretch your hand toward me to kill me, I will not stretch mine toward you to kill you. Indeed, I fear Allah...”

◆ A principle of non-retaliation and restraint.

📖 **Surah Al-Mumtahanah (60:8)**: “Allah does not forbid you from being kind and just to those who have not fought you because of religion...”

◆ Muslims are expected to be fair and kind to peaceful non-Muslims.

📖 **Surah Al-Baqarah (2:193)**: “Fight them until there is no more persecution... but if they cease, let there be no hostility...”

◆ The objective is to end oppression, not to dominate others.

📖 **Surah Al-Baqarah (2:256)**: “Let there be no compulsion in religion...”

◆ Faith must be freely chosen. Coercion is forbidden.

📖 **Surah Al-Kafirun (109:1–6)**: “To you your religion, and to me mine.”

◆ This verse promotes religious tolerance and peaceful coexistence.

Some argue that verses like 9:5 and 9:29 promote violence:

Those are misunderstood because people skip the historical and textual context.

📖 **Surah At-Tawbah (9:5):** “Kill the polytheists wherever you find them...” 📖 **Surah At-Tawbah(9:6)** And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah [i.e., the Qur’ān]. Then deliver him to his place of safety. That is because they are a people who do not know.

And 📖 **Surah At-Tawbah (9:29):** “Fight those who do not believe in Allah... from among the People of the Book...”

But 📖 **Surah At-Tawbah (9:13):** “Will you not fight a people who broke their oaths, determined to expel the Messenger, and attacked you first?”

◆ Verse 9:13 explains the real context: these were treaty violators and aggressors. The command was not general, but directed at those who initiated hostility and broke peace agreements.

❌ Jihad is NOT	✅ Jihad IS 🤝
A holy war against non-Muslims	A struggle for truth, justice, and self-purification
Spreading Islam by force	Defending religious freedom and ending oppression
Terrorism or extremism	A disciplined, ethical struggle under clear rules
Hatred of others	Tolerance, peace, and respect for difference

16.2. PUNISHMENT FOR MURTAD (ONE WHO LEAVES ISLAM): ANSWER FROM QUR'AN AND HADITH:

Answer from the Qur'an:

◆ **Qur'an 2:256:** "There is no compulsion in religion. The right path has become distinct from the wrong. So whoever disbelieves in false gods (tāghūt) and believes in Allah has certainly grasped the firmest handhold, with no break in it. And Allah is All-Hearing, All-Knowing."

Insight: This verse establishes freedom of belief. No coercion is permitted in religion, and it indicates that apostasy alone does not automatically entail worldly punishment.

◆ **Qur'an 9:66:** "Do not make excuses; you have disbelieved after your belief. If We pardon one group among you, We will punish another for they were criminals."

Insight: This verse shows that some apostates may be pardoned—specifically those who are not involved in criminal acts. This suggests that not all apostates are subject to punishment.

◆ **Qur'an 3:90:** "Indeed, those who disbelieve after their belief and then increase in disbelief—never will their repentance be accepted, and they are truly astray."

Insight: This verse addresses those who persist and grow in their apostasy. Their repentance will not be

accepted after death (see Qur'an 3:91), indicating severe consequences in the hereafter, not necessarily in this world.

◆ **Qur'an 4:137:**

Indeed, those who have believed then disbelieved, then believed then disbelieved, and then increased in disbelief – never will Allah forgive them, nor will He guide them to a way.

Insight: Allah doesn't punish the one who leaves islam once. He punishes those who habitually accept and leave islam again and again to mock Muslims and to misguide believers.

Answer 📖 **From Hadith:**

✅ **Hadiths like Bukhari 6878, Nasai 4058, and Tirmidhi 1402** mention that the blood of a Muslim can be shed in three cases, including apostasy.

⚠️ However, these are shorter narrations and **must be understood in light of the fuller narration:**

■ **Full Version – Sunan an-Nasa'i 4048:**

Narrated by A'ishah: The Messenger of Allah ﷺ said: "It is not permissible to shed the blood of a Muslim except in three cases: **1** A married adulterer—to be stoned. **2** A murderer—to be executed. **3** One who leaves Islam and **wages war** against Allah and His Messenger—to be killed, crucified, **or banished** from the land(**Decision by Islamic courts not individuals**)."

➡ **Key Insight:** Punishment is only for apostates who actively rebel or commit crimes—not for peaceful individuals who simply change their belief.

💎 **Mercy Over Revenge – Jami’ at-Tirmidhi 3129:**

On the Day of Uhud, many Muslims were killed and mutilated. The Ansar vowed to do the same in return. Later, when Makkah was conquered, Allah revealed:

“If you punish, then punish with the like of what you were afflicted with. But if you are patient, that is better for the patient.” (Qur’an 16:126)

The Prophet ﷺ then said, “Leave the people, except for four.”

Insight: Even in moments of great loss and provocation, the Prophet ﷺ instructed restraint and forgiveness, punishing only those who were deemed a severe threat.

Conclusion:

Not every apostate is subject to capital punishment in Islam. The Qur’an differentiates between private apostasy and those who increase in disbelief or commit crimes. The Hadith clarify that execution is permitted only for apostates who combine their apostasy with rebellion or hostility against the Muslim state or community.

✅ **Simple apostasy = No worldly punishment (Qur’an 2:256, 9:66)**

❌ **Apostasy with rebellion/war = Punishable (Sunan an-Nasa’i 4048)**

16.3. GUIDANCE AND MISGUIDANCE DO NOT HAPPEN BECAUSE OF ALLAH'S WILL BY FORCE:

Understanding Allah's Knowledge and Will

Qur'an 6:59: "...Not a leaf falls but that He knows it..."

→ This verse emphasizes Allah's complete knowledge of all things, but knowledge does not imply compulsion. Also, the verse here is not about human free will.

Allah Guides and Misguides – But Who Are They?

Qur'an 17:97: "Whoever Allah guides – he is truly guided; and whoever He sends astray – you will never find for them protectors besides Him. We will gather them on the Day of Resurrection [fallen] on their faces – blind, dumb, and deaf. Their refuge is Hell; whenever it subsides, We increase for them the blazing fire."

→ At first glance, it may appear that guidance or misguidance is arbitrary. But the Qur'an provides clear criteria for who is guided and who is led astray.

Who Is Guided and Who Is Led Astray?

Answer: → Those who turn back to Allah, strive sincerely for Him, and are not arrogant – they are the ones guided.

→ Those who reject, refuse to strive, and are arrogant – they are led astray.

This understanding is confirmed in the following verses:

Supporting Verses:

✦ **Qur'an 13:27:** And those who disbelieved say, "Why has a sign not been sent down to him from his Lord?" Say, [O Muḥammad], "Indeed, Allah leaves astray whom He wills and guides to Himself whoever turns back [to Him] – (while the sign was sent down to them)

They said, "Why has no sign been sent down?" – despite many signs already given:

- 13:1 – The Qur'an itself is a clear sign, revealed to an unlettered Prophet ﷺ (see 7:157 and 62:2).
- 2:118 – The real issue is that their hearts lack certainty, not that signs are missing.
- 6:109 – Their demand is hypocritical; Allah knows they still wouldn't believe.

➡ Their demand came from arrogance, not sincerity.

✦ **Qur'an 29:69:** "And those who strive for Us – We will surely guide them to Our ways. And indeed, Allah is with the doers of good."

✦ **Qur'an 32:13:** "And if We had willed, We could have given every soul its guidance..."

➡ The use of "if" here implies Allah's wisdom in giving humans free choice – not compulsion.

✦ **Qur'an 76:3:** "Indeed, We guided him to the way, whether he be grateful or ungrateful."

➡ This clearly affirms human free will – Allah shows the path, but the choice to believe or reject is left to the individual.

✦ **Qur'an 76:30:** "And you do not will except that Allah wills. Indeed, Allah is ever Knowing and Wise."

→ In accordance with 76:3, 76:30 means that Allah has allowed, within His will, that humans can will anything.

✦ **Qur'an 32:15:** "Only those believe in Our verses who, when reminded of them, fall in prostration and glorify the praises of their Lord, and they are not arrogant."

✦ **Qur'an 8:23:** "Had Allah known any good in them, He would have made them hear. Even if He had made them hear, they would still have turned away, while they were refusing."

→ Allah, being all-knowing, knows their future response. (See also: Qur'an 57:3 – "He is the First and the Last... and He is, of all things, Knowing.")

Conclusion

Allah's guidance is not random or forced upon people. He guides those who sincerely seek Him, strive in His cause, and remain humble. Misguidance, on the other hand, is the consequence of arrogance, refusal, and turning away – not merely Allah's arbitrary will.

The Qur'an confirms that humans are given free will to choose the path of gratitude or denial.

16.4. HALĀLAH, TRIPLE TALĀQ, AND HOW THREE DIVORCES ARE DIFFERENT FROM NORMAL DIVORCES:

First of all, understand this clearly – **“Halalah (Not an automation but a pre-planning of making the wife lawful again after three divorces in one or different sittings)” is not a part of Islam at all.** In fact, Allah has cursed those who engage in or promote it (Sunan Ibn Majah 1934, 1936, Sunan Nasa’i 3416).

Now, regarding triple talaq – **whether three divorces given at once(in one sitting) count as one or three is a matter of scholarly disagreement.** Different schools of thought hold different views. **But what’s most important – and unanimously agreed upon – is that giving three divorces in one sitting is a sinful act. It’s considered disrespectful and a mockery of the Divine system of divorce** (Sunan Nasa’i 3401).

All Islamic sects agree that divorce should be avoided as much as possible. But if it becomes necessary, then it should be issued only once at a time and mahr(wife’s gift) would **not** be taken back which was given to her at the time of marriage except in **clear** immorality(4:19).

The real meaning of "triple talaq" in Islam is about having three chances – not giving all three at once. In Islam, divorce is a **gradual process** to preserve the marital relationship, similar to some modern laws(Qur'an 2:228-230). (Although in some religions, divorce isn’t permitted at all – which is, frankly, an injustice.)

Islam tries to preserve the marital relationship to the greatest possible extent. Among all lawful

things, divorce is the most disliked by Allah (Sunan Ibn Majah 2018). And Satan is most pleased when he is able to separate a husband and wife (Sahih Muslim 2813b).

The Islamic procedure for divorce is designed in such a way that it gives time – and space – for reconciliation. For example, after issuing one talaq, the couple must wait for a period of three menstrual cycles or three months. This counts as one divorce, and the waiting period helps ensure that the decision to separate is not rushed and may even be reversed.

16.5. THE AGE OF AISHA (R) AT THE TIME OF MARRIAGE:

Theology first, morality later. Divine morality is objective, unlike the subjective morality of humans(Each person has different standards).

THE AGE OF AMMA AISHA AT MARRIAGE IS A SCHOLARLY DEBATE. HISTORICAL CALCULATIONS BASED ON HER OLDER SISTER'S AGE SUGGEST 17–19, WHILE HADITH REPORTS SAY 9. COMPILATION OF HADITH AND HISTORY IS A HUMAN EFFORT, WHILE THE QUR'AN IS THE BOOK OF THE CREATOR. UNDERSTANDING HISTORICAL EVENTS FROM HADITH IS NOT AS IMPORTANT AS PRACTICING THE DEEN. IF THERE WERE ERRORS IN THE QUR'AN, IT WOULD BE DIFFERENT MATTER, BUT THIS ISSUE IS NOT PART OF THE QUR'AN. THE QUR'AN IS THE TRUE BOOK THAT DECIDES BETWEEN RIGHT AND WRONG.

In Islam, there is no fixed, objective age for marriage. Instead, Islam provides objective criteria that must be

met for a marriage to be valid and ethical. These criteria include:

1. Physical Maturity – Typically linked to puberty, as it indicates readiness for certain marital responsibilities.
2. Mental Maturity – The individual must be capable of understanding the nature of marriage and its responsibilities.
3. The Harm Principle – The Prophet (peace be upon him) said: "There should be neither harming nor reciprocating harm" (Ibn Mājah 2340, a sound hadith). Any union must avoid causing physical, psychological, or social harm.

Therefore, if a person meets these criteria, regardless of age, they may marry in Islam.

When we discuss the marriage of ‘Ā’ishah (RA), it's important to note that:

She consented to the marriage.

Her family consented.

Her society accepted it.

There was no evidence of harm—emotional, physical, or social—resulting from it.

🏠...Allah took him (s) unto Him at the age of sixty, and he scarcely had ten white hairs on his head and in his beard. (Sahih al-Bukhari 5900)

“To be fair, in Islam, consummation refers to actual intercourse (jima’), though khalwat sahihah (valid seclusion) carries similar legal weight. In the case of ‘Ā’ishah (RA), classical Arabic terms like ‘bana biha’

(he built with her) and ‘dakhala biha’ (he entered upon her) were used—both affirmed by scholars like Ibn Hajar and Nawawi to mean intercourse (Sunan al-Nasa’i 3415 implies that dakhul is referred to intercourse). These euphemisms were used out of respect for ‘Ā’ishah (RA), the Mother of the Believers. No classical scholar ever claimed they referred only to seclusion; modern reinterpretations suggesting otherwise are apologetic and not grounded in traditional fiqh.”

“In the 21st century, we cannot accurately determine the physical or mental maturity of a 9-year-old from the 7th century. A specific event from that time cannot be fairly judged by today’s standards. It’s also possible that modern society has seen a decline in early mental and physical development. Therefore, the norms of a 7th-century society should not be judged through a modern lens.”

Saying ‘Ā’ishah (RA) was ready for marriage at her age is not a blanket statement that every girl, past, present, or future, is ready for marriage at that same age. Context, readiness, and harm must all be considered. Islam does not universalize age but rather assesses readiness through principled criteria.

16.6. THE RELATIONSHIP BETWEEN PROPHET MUHAMMAD ﷺ AND AMMA AISHA (R):

✍ Before marrying the Prophet ﷺ, Aisha (RA) was engaged to Jubayr ibn Mut'im, but his parents feared she might influence him to accept Islam. Due to their hesitation and concern, Abu Bakr (RA) broke off the engagement. When the Prophet ﷺ proposed, Abu Bakr (RA) accepted, and Aisha (RA) became available for marriage. (Sources: Ibn Sa'd, Tabaqat; Ibn Kathir, Al-Bidaya; Ibn Hajar, Al-Isabah).

✍ Note: This was revealed by the Messenger of Allah ﷺ to Aisha (RA) after their marriage, not before✍

Narrated `Aisha: That the Prophet (ﷺ) said to her, “You have been shown to me twice in my dream. I saw you pictured on a piece of silk and some-one said (to me). ‘This is your wife.’ When I uncovered the picture, I saw that it was yours. I said, ‘If this is from Allah, it will be done.’”(Sahih al-Bukhari 3895)

✍ Most beloved to Aisha (RA) was the prophet Muhammad (s), then Abu Bakr (r) and then `Abdullah bin Az-Zubair (r). (Sahih al-Bukhari 3505)

✍ Aisha (RA) said the Prophet ﷺ used to drink from the same spot on the cup where she had placed her lips, and would eat from the bone she had eaten from. (Sahih Muslim 300)

This reflects his tender love and affection.

✍ Narrated Aisha: That Allah’s Messenger (ﷺ) said to her, “I know when you are pleased with me or angry

with me." I said, "Whence do you know that?" He said, "When you are pleased with me, you say, 'No, by the Lord of Muhammad,' but when you are angry with me, then you say, 'No, by the Lord of Abraham.' " Thereupon I said, "Yes (you are right), but by Allah, O Allah's Messenger (ﷺ), I leave nothing but your name." (Sahih al-Bukhari 5228)

🕌 Aisha (R) felt proud of her marriage:

.....She said, "And which of his wives was more beloved to him than me?" (Sunan an-Nasa'i 3236)

🕌 Aisha (RA) and prophet Muhammad (S) used to race. (Sunan Abi Dawud 2578)

🕌 Bunch of women used to wish to marry prophet:

Aishah said: "I used to feel jealous of those (women) who offered themselves (in marriage) to the Prophet and I said: 'Would a free woman offer herself?'" (Sunan an-Nasa'i 3199)

🕌 Narrated `Amr bin Al-As: The Prophet (ﷺ) deputed me to read the Army of Dhat-as-Salasil. I came to him and said, "Who is the most beloved person to you?" He said, "Aisha." I asked, "Among the men?" He said, "Her father." I said, "Who then?" He said, "Then `Umar bin Al-Khattab." He then named other men. (Sahih al-Bukhari 3662)

🕌 Aisha (RA) watched Abyssinians playing with spears in the mosque while standing behind the Prophet ﷺ, resting her chin on his shoulder. He stayed patiently until she chose to leave. (Sahih al-Bukhari 5236)

This reflects his loving patience and care for her joy.

🏠 Aisha (RA) said the Prophet ﷺ used to serve his household—mending clothes, cleaning, and helping—until it was time for prayer. Then he would go out to pray. (Sahih al-Bukhari 676)

This shows his humility and love at home.

16.7. FOUR MARRIAGES IN ISLAM AND WHY THE PROPHET ﷺ HAD MORE THAN FOUR:

First, we must understand the context. In pre-Islamic Arabia, men often had unlimited wives—10, 15, even more—without any rules, justice, or responsibility. Women had no guaranteed rights, and polygamy was often abusive and chaotic. Let's not be hypocritical—criticism loses its weight when it conveniently ignores similar practices in other traditions.

Islam allows up to four wives with strict conditions. The key verse is:

“...then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, **then [marry only] one...**” (Qur'an 4:3)

This was revealed in a context **where war left many widows and orphans**. Polygyny served as a **social solution**—not driven by lust but compassion, responsibility, and justice.

As for Prophet Muhammad (peace be upon him), his marriages were exceptions and not governed by the general rule. The Qur'an says:

"It is not lawful for you [O Muhammad] to marry more women after this..." (Qur'an 33:52)

Most of his marriages occurred after the age of 50 and were for social, political, or humanitarian reasons—such as marrying widows of companions who died in battle (e.g., Umm Salamah, Zaynab bint Khuzaymah).

He lived monogamously with Khadijah (RA) for 25 years. His life proves that marriage in Islam is not merely about desire but about moral and social duty.

Now compare that with today's culture: people promote "freedom" but often engage in girlfriend-boyfriend relationships, live-in arrangements, or extra-marital affairs—with no commitment, no responsibility, and often emotional damage. There's no system of rights or protection—especially for women.

Islam, instead, offers a regulated, responsible, and honest framework for relationships—based on mutual rights, justice, and accountability.

16.8. FEMALE AND MALE SLAVES:

That's a valid concern. It's important to understand slavery in its historical context. Islam did not invent slavery; it existed globally before Islam. What Islam did was regulate and humanize it.

Why Sexual Intercourse with a Slave is Only After Marriage:

The Qur'an mandates marriage as a condition for lawful sexual relations with slave women. Verse 4:25 explicitly states that if a man cannot afford to marry a free woman, he may marry a believing slave woman, with her guardian's permission and a proper dowry – clearly requiring nikah. Verse 24:32–33 further commands believers to marry their slaves and prohibits forced sexual relations, emphasizing chastity. While 23:6 and 70:30 allow intimacy with “wives or those whom their right hands possess,” these verses are general and must be understood in light of 4:25. Thus, “those whom your right hands possess” refers to slave women after marriage, not without it. The rhetorical style seen in 33:7, where specific individuals are mentioned after a general group, supports the idea that mentioning both “wives” and “those whom your right hands possess” does not imply separate legal categories for sexual access, but rather emphasizes a subgroup within marriage.

Whereas modern boyfriend-girlfriend culture and extra-marital affairs promote desire without responsibility, intimacy without commitment, and love without loyalty – leading to emotional damage, broken families, and moral decay.

1. Regulated System, Not Promotion:

Islam restricted sources of slavery to war captives only – no free person could be enslaved.

﴿﴾ “And those who guard their private parts. Except from their wives or those their right hands possess...”

– Qur'an 23:5–6

2. Gradual Elimination Encouraged:

Freeing slaves was repeatedly encouraged as an act of piety and expiation.

﴿﴾ “...and to free the slaves...”

– Qur'an 90:13

﴿﴾ “If any of you cannot afford to marry a free believing woman, then marry a believing slave woman...”

– Qur'an 4:25

3. Rights and Dignity Given:

Prophet Muhammad ﷺ said:

“They are your brothers whom Allah has placed under your authority. So whoever has a brother under his authority should feed him of what he eats and clothe him of what he wears...”

– Sahih al-Bukhari 30

4. Sexual Relations Only with Consent via Ownership in Context of War:

This was an alternative to execution or abandonment after war. It was regulated, not casual exploitation.

Even then, Islamic jurists insisted on humane treatment.

Just like marriage is a consent-based responsibility, ownership in Islam meant care, protection, and often led to freedom or marriage – not abuse.

📖 “...except with their wives or those [wives] their right hands possess...”

—Qur'an 23:6

Prophet ﷺ said:

“Feed them as you eat, clothe them as you clothe yourself...”

—Sahih al-Bukhari 30

These women weren't “slaves” in the modern abusive sense – they were treated with dignity, often becoming mothers of children and gaining full rights.

5. Abolition Over Time:

With the evolution of international norms, Muslim scholars agreed that slavery has no place today. Its practice was context-specific, not eternally encouraged.

■17.Factual Errors In Islam?

17.1. Evolution IN HUMANS AND NON-HUMANS:

The human being is a special creation of Allah – a miracle that transcends empirical science without

contradicting it. Though less extraordinary than the universe's origin, it remains beyond complete scientific explanation, especially given the unresolved gaps in evolutionary theory.

Evolution in Islam – Micro vs. Macro

Type	Description	Islamic View (Non-Humans)
Microevolution	Small changes within species (e.g. color, size, resistance)	Generally accepted. Seen as part of Allah's design (Qur'an 30:22, diversity in creation).
Macroevolution	Large-scale change creating new species over time	Disputed. Allowed for animals by some scholars if guided by Allah's will, not chance.

Humans: "Humans were directly created by Allah. The evolutionary origin of humans is rejected by the majority of Islamic scholars (and by Qur'an 38:71–76, 95:4, 15:28–29). However, evolution can be accepted for species other than humans."

"Those fossils which are also considered human skeletons are not from the lineage of Adam (A). We regard them as non-human fossils, because there could be significant differences between Adam (A) and those fossils – differences such that they may not have possessed human intellect."

Muscle Growth & High Altitude Adaptation

Phenomenon	DNA Involved?	Evolution?	Notes
Muscle Growth	No change in DNA sequence; gene expression changes (epigenetic).	Not evolution; adaptation.	Temporary and reversible.
Altitude Adaptation	No genetic change short-term; long-term populations may adapt genetically.	Microevolution over generations.	Tibetans show genetic adaptation.

Qur'anic Notes on Human Creation(Special creation)

1. **Created from clay** – “We created man from sounding clay...” (Qur'an 15:26)
2. **Breathed into him the spirit** – “And breathed into him of My Spirit...” (15:29)
3. **Honored humans above others** – (17:70)
4. **Adam as first human** – (2:30–34)
5. **Not evolved from animals** – No verses support human descent from lower life forms.

17.2. THE SHAPE OF THE EARTH:

“First and foremost, the Qur'an is a book of guidance, not a science textbook. Its primary purpose is to lead people toward faith, righteousness, and salvation, not

to explain scientific details. While it mentions natural phenomena like rain, the stars, or human development, these are presented as signs of Allah’s power to make people reflect — not as scientific explanations. So, the Qur’an invites reflection on creation to recognize the Creator, not to teach science.”

Muslims never claimed a flat Earth; scholars like Al-Biruni scientifically proved it was round, even calculating its circumference with remarkable accuracy.

Does the Qur’an Talk About a Flat Earth? A Linguistic & Contextual Analysis

1. Usability ≠ Geometry

The Qur’an’s descriptions of Earth are functional, not geometric. That is: The Qur’an focuses on the Earth’s usability (livability, walkability, cultivability), not its shape or geometry.

Words like “spread out” or “made even” don’t imply flatness in a scientific sense, but describe how Allah made the earth stable, walkable, and suitable for human life. If He hadn’t, the world would be full of mountains, craters, and uninhabitable terrain.

2. Common Qur’anic Words for Earth

Arabic Term	Root	Common Meanings
الأَرْضَ (al-arda)	أ-ر-ض	The Earth, land, ground
الأَرْضِ (al-ardi)	أ-ر-ض	Of the Earth / land

الأَرْضُ (al-ardu)	أ-ر-ض	The Earth (subject form)
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These words may refer to: 1.The entire planet, 2.A specific region of land and 3.Soil or dust

The meaning depends on context, and not all uses refer to the whole Earth.

3. Four Qur'anic Verses That Disprove Flat Earth Claims

 (1) Qur'an 2:71 — Earth = Land: "A cow neither trained to plow the earth nor to irrigate the field..."

Word	Interpretation
الأَرْضَ (al-arda)	Refers to arable land being plowed

Clues:

• "الأَرْضَ" (field/crop) and "الأَرْضَ" used together — interchangeable

• A cow cannot plow the entire Earth — only **a piece of land**

 (2) Qur'an 30:3 — Earth = Region: "In the nearest land..."

Word	Interpretation
الأَرْضِ (al-ardi)	Refers to a specific region , not the whole planet

Clues:

- Roman–Persian battle occurred in Syria–Palestine, near Arabia

- “Nearest planet Earth” makes no logical sense — **must be land**

☁ (3) Qur’an 35:9 — Earth = Land: “We drive rain to a dead land and give life to the earth after its death...”

Word	Interpretation
الأَرْضَ (al-arda)	Refers to dead land (interchangeable with بَلَدٍ = land)

Clues:

- Rain revives **soil**, not the whole planet

- “Earth” = **ground/land** being cultivated

🧱 (4) Qur’an 53:32 — Earth = Soil: “He produced you from the earth and when you were fetuses...”

Word	Interpretation
الأَرْضِ (al-ardi)	Refers to soil or dust , not the globe

Clues:

- Adam was created from **clay**, not from the entire planet

- Context supports “earth” = “**material**” (soil)

✓ **Conclusion: Qur'an Doesn't Support Flat Earth Notion**

The Qur'an does not describe Earth as flat.

Words like spread out, extended, made as a cradle, etc., are about usability, not shape.

The term al-ard (Earth) is used in varied, context-dependent ways – sometimes land, sometimes soil, sometimes the whole planet.

Flat Earth claims ignore context, grammar, and classical tafsīr.

17.3. THE LOCATION OF HUMAN REPRODUCTIVE SEEDS:

Let's read the verse first:

"He was created from a fluid, ejected. Emerging from between the backbone and the ribs."

– Surah At-Tariq (86:6–7)

In late pregnancy, the womb miraculously expands upwards, pushing into the rib area as the baby grows. Near labor, the baby turns upside down and emerges through the birth canal – a space literally between the mother's lower spine (backbone) and lower ribs. This often causes pressure and pain in the ribs. Thus, the verse can be understood as describing not just the fluid, but the human himself emerging at birth from between the backbone and ribs, aligning remarkably with the natural childbirth process.

17.4. WHERE THE SUN SETS:

“Until, when he reached the setting of the sun, he found it setting in a dark, muddy spring.” (Surah Al-Kahf 18:86) — This verse describes Dhul-Qarnayn’s observation, not a scientific claim. The Arabic word “wajada” (he found) reflects his perspective, not literal reality. The phrase “maghriba al-shams” can mean both the western location and the time of sunset, showing he arrived at a far-western point during sunset. Even in English, the word “sunset” suggests the sun is going down, though we know it's the Earth that moves — highlighting how language reflects appearance, not physics. The verse, therefore, emphasizes time and location within Dhul-Qarnayn’s journey, not astronomy, using familiar human expression. As for the hadith in Sunan Abi Dawud, its chain of narration is authentic (sahih), but its content is deemed fabricated.

■18.Contradictions In The Qur’an Or Sahih Hadiths?

18.1. ARE THERE CONTRADICTORY ASPECTS IN ISLAMIC LAW OR PROCEDURE IN THE QUR’AN AND SAHIH HADITH?

1. No Real Contradictions:

The Qur’an states:

> “Had it been from other than Allah, they would have found much contradiction in it.”

— Surah An-Nisa (4:82)

2. Abrogation (Naskh) Explains Changes:

> “We do not abrogate a verse or cause it to be forgotten except that We bring one better or similar.”

— Surah Al-Baqarah (2:106)

3. Gradual Legislation Prevents Hardship:

A sudden, hard obligation may result in rejection, resistance, or hardship. Gradual steps ease people into obedience.

4. Rulings Were Contextual:

Some rulings were temporary, meant for specific circumstances. Once the need was fulfilled, they were replaced or lifted.

5. Example – Alcohol Prohibition:

(16:67): Mentioned as drink.

(2:219): Harm > benefit.

(4:43): Avoid during prayer.

(5:90): Fully prohibited.

✓ **This is stepwise reform, not contradiction.**

Conclusion: Apparent contradictions are resolved through context and abrogation, both divinely guided to ensure wisdom, ease, and gradual implementation.

18.2. WHAT SEEM LIKE REAL CONTRADICTIONS IN THE QUR'AN AND SAHIH HADITH ARE ACTUALLY MISUNDERSTANDINGS:

Yes, there are some misunderstandings which needs to be cleared:

🌀 1. Creation in 6 Days or 8 Days?

Claim: Qur'an says 6 days (7:54), but 41:9–12 adds up to 8.

Clarification: 41:9–12 includes overlapping phases. The 4 days in 41:10 already include the 2 days in 41:9. Total remains 6 days.

Reference: Surah 7:54, Surah 41:9–12; Tafsir Ibn Kathir.

🌀 2. Human Created from Clay, Sperm, or Clot?

Claim: Contradiction in materials of human creation—clay (15:26), sperm (76:2), clot (96:2).

Clarification: These refer to different stages: Clay = origin of Adam, Sperm/Clot = process of reproduction.

Reference: 15:26, 76:2, 96:2; Tafsir al-Qurtubi.

🔒 3. Does the Sun Set in a Muddy Spring?(Factual contradiction?)

Claim: 18:86 implies the sun sets in a muddy spring.

Clarification: It's described as it appeared to Dhul Qarnayn(Emphasizing time of the day). It's metaphorical, not literal.

Reference: Surah 18:86; Tafsir al-Tabari.

4. Pharaoh Drowned or Saved?

Claim: 28:40 says Pharaoh drowned, 10:92 says he was saved.

Clarification: 10:92 means his body was preserved as a sign, not that he was saved from death.

Reference: 10:92, 28:40; Tafsir Ibn Kathir.

5. Is There Compulsion in Religion?

Claim: 2:256 says “no compulsion,” but 9:5 talks about fighting disbelievers.

Clarification: 2:256 = freedom of belief; 9:5 = political/military context, not about faith coercion.

Reference: 2:256, 9:5; Asbab al-Nuzul (context of revelation).

6. Earth Created First or Heavens?

Claim: 2:29 says Earth first; 79:27–30 says Heavens first.

Clarification: Earth was created first, heavens shaped later—different focus (creation vs. formation).

Reference: 2:29, 79:27–30; Tafsir Ibn ‘Ashur.

7. Plague: Mercy or Punishment? (Hadith)

Claim: Hadith says plague is a punishment and also a mercy.

Clarification: For believers, it is mercy (martyrdom); for others, a punishment.

Reference: Sahih al-Bukhari 3474.

8. CONTRADICTION ABOUT KALALAH IN 4:12 AND 4:176?

ACCORDING TO 2:106, EITHER A WHOLE VERSE OR A PART OF IT IS ABROGATED (CANCELLED) OR MADE TO BE FORGOTTEN.

THEREFORE, ACCORDING TO SUNAN IBN MAJAH 2726, THE KALALAH PART IN VERSE 4:12 IS ABROGATED BY 4:176.

These examples show that the claims of contradiction usually arise from:

Ignoring context (siyāq wa sabāq)

Overlooking figurative language

Not knowing classical tafsīr and hadith science

8.For Muslims

■19.Islam, Muslims And Today's Problems

19.1. ANSWER FROM THE QUR'AN'S HADITH TO THOSE WHO DO NOT ACCEPT HADITH OUTSIDE THE QUR'AN:

1. QUR'AN 2:197 → THE MONTHS OF HAJJ ARE KNOWN. SO WHOEVER MADE IT OBLIGATORY IN THEM.....

[IN THIS VERSE, THERE IS A REFERENCE TO SPECIFIC MONTHS OF HAJJ. IT MEANS HAJJ CANNOT BE DONE IN EVERY NEW MOON (FOR NEW MOON, READ QUR'AN 2:189). THE QUR'AN DOES NOT GIVE NAMES OR SIGNS OF THE HAJJ MONTHS. FOR THIS KNOWLEDGE, WE ARE DEPENDENT ON THE PRACTICAL TRADITION OF PILGRIMS MENTIONED IN QUR'AN 3:96. MANY CENTURIES AGO, IN HADITHS OUTSIDE THE QUR'AN, THE MONTHS OF HAJJ WERE MENTIONED. THESE MATCH THE ACTIONS OF PILGRIMS EVEN TODAY. IT WOULD BE DOUBLE-STANDARD IF WE REJECT THE WRITING OF THOSE EARLY MUHADDITHS WHO THEMSELVES DID HAJJ AND WROTE ABOUT ITS MONTHS FROM PROPHET MUHAMMAD ﷺ USING CHAIN OF NARRATION.]

2. QUR'AN 39:23 → QUR'AN = AHSANAL HADEES

→ ALLAH = AHSANUL KHALIQUEEN (QUR'AN 23:14). THIS DOES NOT MEAN THERE ARE OTHER GODS, BUT THAT WHATEVER CREATION HUMANS MAKE, ALLAH IS THE BEST CREATOR.

→ IN THE SAME WAY, AHSANAL HADEES PROVES THAT OTHER HADEES OF GOOD LEVEL ALSO EXIST, BUT ALLAH'S SPEECH IS THE BEST HADEES.

3. QUR'AN 25:1 → QUR'AN = FURQAN

→ FURQAN MEANS TO DIFFERENTIATE BETWEEN THINGS.

→ IF THERE IS FURQAN, THEN OUTSIDE HADITH ALSO MUST EXIST TO DIFFERENTIATE.

4. IF WE CAN READ THE MIXED TAURAT AND INJEEL IN THE LIGHT OF THE QUR'AN, THEN WHY NOT THE HADITH OUTSIDE THE QUR'AN IN THE LIGHT OF THE QUR'AN?

5. QUR'AN 49:6 → IF A SINNER BRINGS NEWS, THEN CHECK IT.

→ INDICATION TO CHECKING THE CHAIN (SANAD).

→ THIS IS THE BASIS OF ISNAD & ILM-UL-RIJAAL → SAHIH, HASAN, AND WEAK HADITH WERE SEPARATED.

6. QUR'AN 6:38 → “....WE HAVE NOT LEFT OUT ANYTHING IN THE BOOK...”

[THIS VERSE CANNOT BE ABOUT THE QUR'AN BECAUSE MANY THINGS LIKE THE NAMES OF HAJJ MONTHS ARE NOT MENTIONED IN THE QUR'AN. ACCORDING TO QUR'AN 85:21-22, 56:77-78, 43:4 AND 6:59, THIS BOOK COULD BE 'LAWH AL-MAHFOOZ/PROTECTED BOOK'.]

7. QUR'AN 6:114 → HE IS THE ONE WHO SENT DOWN THE BOOK FULLY EXPLAINED TO YOU?....

[THE NAMES OF HAJJ MONTHS ARE NOT IN THE QUR'AN. CONSIDERING THIS, WE UNDERSTAND THAT THE DETAIL OF THE QUR'AN WAS EXPLAINED THROUGH KNOWLEDGE SENT OUTSIDE THE QUR'AN.]

8. QUR'AN 16:89 → AND WE SENT TO YOU THE BOOK AS CLEAR UNDERSTANDING FOR EVERYTHING.....

[QUR'AN GAVE CLEAR UNDERSTANDING, BUT FULL DETAILS WERE GIVEN OUTSIDE THE QUR'AN BY ALLAH'S KNOWLEDGE.]

9. QUR'AN 29:51 → IS IT NOT ENOUGH FOR THEM THAT WE SENT DOWN THE BOOK TO YOU WHICH IS RECITED TO THEM?.....

[HERE IT IS SAID THE BOOK IS ENOUGH FOR BELIEF THAT THE PROPHET RECEIVED IT AND IT IS RECITED. NOT THAT THE BOOK ALONE IS SUFFICIENT FOR ALL DETAILS.]

10. QUR'AN 7:185 → DO THEY NOT LOOK AT THE HEAVENS AND THE EARTH....SO AFTER THIS, WHICH HADEES WILL THEY BELIEVE?

[THIS IS FOR THOSE WHO DO NOT BELIEVE IN THE QUR'AN AT ALL. NOT FOR THOSE WHO ACCEPT THE QUR'AN AND ALLAH'S KNOWLEDGE OUTSIDE THE QUR'AN.]

11. QUR'AN 45:6 → THESE ARE ALLAH'S SIGNS RECITED TO YOU WITH TRUTH. SO AFTER ALLAH AND HIS SIGNS, WHICH HADEES WILL THEY BELIEVE?

[THIS TALKS ABOUT THE PREVIOUSLY MENTIONED SIGNS, NOT THE WHOLE QUR'AN. IF ALL SIGNS ARE MEANT, THEN IT ALSO INCLUDES ALLAH'S SIGNS OUTSIDE THE QUR'AN, LIKE THE IDENTIFICATION OF HAJJ MONTHS.]

12. QUR'AN 77:50 → SO AFTER THIS, WHICH HADEES WILL THEY BELIEVE?

[THE WORD "AFTER THIS" SHOWS IT IS ABOUT THE PREVIOUS VERSES, NOT THE WHOLE QUR'AN.]

13. QUR'AN 15:9 → SURELY WE SENT DOWN THE ZIKR AND WE WILL GUARD IT.

[THEREFORE WE TAKE THIS AS A FURQAN THAT ALSO DIFFERENTIATES OUTSIDE HADITH.]

14. QUR'AN 25:33 → EXCEPT THAT WE BRING TO YOU THE TRUTH AND THE BEST EXPLANATION.

[IT DOES NOT SAY THE EXPLANATION IS ONLY INSIDE THE QUR'AN. WE BELIEVE ALLAH ALSO SENT EXPLANATION OUTSIDE, LIKE THE RECOGNITION OF HAJJ MONTHS.]

15. QUR'AN 16:44 → AND WE SENT TO YOU THE ZIKR SO THAT YOU EXPLAIN CLEARLY TO PEOPLE WHAT WAS SENT TO THEM....

[HERE ZIKR AND WHAT WAS SENT BEFORE TO PEOPLE ARE MENTIONED SEPARATELY. PROPHET USED ALLAH'S ZIKR TO EXPLAIN PREVIOUS MESSAGE.]

16. QUR'AN 4:65 → THEY WILL NOT BELIEVE UNTIL THEY MAKE YOU (PROPHET) A JUDGE....

[HERE PROPHET IS MADE JUDGE. HE WOULD JUDGE USING ALLAH'S KNOWLEDGE OUTSIDE THE QUR'AN.]

17. QUR'AN 12:111 → SURELY IN THEIR STORIES WAS A LESSON....THIS WAS NOT A MADE-UP HADEES....

[THIS REFERS TO THE STORY DETAIL, NOT FULL BOOK DETAIL. QUR'AN 10:37 SAYS QUR'AN IS THE DETAIL OF THE BOOK.]

18. QUR'AN 4:87 → WHO IS MORE TRUTHFUL THAN ALLAH IN HADEES?

[ALLAH IS MOST TRUTHFUL IN HADEES, WHETHER IN QUR'AN OR OUTSIDE.]

19. QUR'AN 6:50, 10:15, 46:9 → I (PROPHET) FOLLOW ONLY WHAT IS REVEALED TO ME....

[THE PROPHET FOLLOWED QUR'AN AND ALLAH'S KNOWLEDGE OUTSIDE THE QUR'AN.]

20. QUR'AN 45:6 → THESE ARE ALLAH'S SIGNS RECITED TO YOU WITH TRUTH. SO AFTER ALLAH AND HIS SIGNS, WHICH HADEES WILL THEY BELIEVE?

[WE MUST ACCEPT ALLAH AND HIS SIGNS BOTH IN THE QUR'AN AND OUTSIDE IT.]

21. QUR'AN 52:34 → LET THEM BRING A HADEES LIKE IT, IF THEY ARE TRUTHFUL.

[THIS IS ABOUT PREVIOUS VERSES. AND ADDRESSED TO DISBELIEVERS, NOT TO BELIEVERS WHO ACCEPT BOTH QUR'AN AND OUTSIDE KNOWLEDGE.]

22. QUR'AN 41:53 → WE WILL SHOW THEM SIGNS IN THE HORIZONS AND IN THEMSELVES....

[THIS REFERS TO SCIENTIFIC KNOWLEDGE OUTSIDE THE QUR'AN.]

23. QUR'AN 31:6 → AND AMONG PEOPLE ARE THOSE WHO BUY IDLE HADEES WITHOUT KNOWLEDGE....

[ALLAH DID NOT SAY THERE IS NO KNOWLEDGE OUTSIDE THE QUR'AN. BUT THERE ARE ALSO HUMAN-MADE FALSE HADEES.]

24. QUR'AN 69:40(81:19); 69:43-46 → THIS IS THE WORD OF A NOBLE MESSENGER....

[WE ACCEPT THAT QUR'AN IS THE WORD RECITED BY THE PROPHET, BUT IT IS REVEALED SPEECH OF ALLAH.]

25. QUR'AN 11:1 → A BOOK WHOSE VERSES WERE MADE PERFECT, THEN DETAILED BY THE WISE ALL-KNOWING.

[DETAILS WERE GIVEN ALSO OUTSIDE THROUGH ALLAH'S KNOWLEDGE.]

26. QUR'AN 24:18 → AND ALLAH MAKES HIS SIGNS CLEAR TO YOU....

[THIS CLARITY IS ALSO THROUGH KNOWLEDGE OUTSIDE THE QUR'AN.]

27. QUR'AN 4:80 → WHOEVER OBEYS THE MESSENGER HAS OBEYED ALLAH....

[BECAUSE THE PROPHET CONVEYED QUR'AN AND OUTSIDE KNOWLEDGE FROM ALLAH.]

28. QUR'AN 2:2 → THIS IS THE BOOK, NO DOUBT IN IT, A GUIDANCE FOR THE GOD-FEARING.

[SO QUR'AN IS OUR FURQAN TO RECOGNIZE ALLAH'S KNOWLEDGE OUTSIDE.]

29. QUR'AN 2:43 → ESTABLISH PRAYER AND GIVE ZAKAT AND BOW WITH THOSE WHO BOW.

[HERE IT COMMANDS TO BOW WITH A GROUP. WHERE WILL WE FIND THEM WITHOUT GUIDANCE OUTSIDE?]

30. QUR'AN 16:89 → WE SENT TO YOU THE BOOK AS CLEAR UNDERSTANDING FOR EVERYTHING....

[QUR'AN GAVE CLEAR UNDERSTANDING BUT DETAILS WERE GIVEN ALSO OUTSIDE.]

31. QUR'AN 12:40 → JUDGMENT IS ONLY FOR ALLAH....

[THE MEDIUM OF ALLAH'S JUDGMENT WAS THE PROPHET.]

32. QUR'AN 3:7 → SOME VERSES ARE CLEAR, SOME ARE SIMILAR/DIFFICULT.

[SHOWS THAT SOME DETAILS ARE OUTSIDE.]

33. QUR'AN 3:96 → THE FIRST HOUSE FOR GUIDANCE....

[INDICATES PRACTICAL TRADITION PASSED OUTSIDE THE QUR'AN.]

34. QUR'AN 2:129 → ...BOOK AND WISDOM....

[WISDOM CAN MEAN SUNNAH.]

35. QUR'AN 10:32 → ALLAH IS TRUTH. AFTER TRUTH WHAT IS THERE EXCEPT ERROR?

[SO ALLAH SENT KNOWLEDGE BOTH IN QUR'AN AND OUTSIDE, LIKE HAJJ MONTHS.]

36. QUR'AN 6:159 → THOSE WHO DIVIDED RELIGION INTO SECTS....

[THIS DOES NOT APPLY TO THOSE WHO FOLLOW BOTH QUR'AN AND OUTSIDE KNOWLEDGE.]

37. QUR'AN 30:31-32 → DO NOT BE OF THE POLYTHEISTS WHO DIVIDED RELIGION....

[AGAIN, NOT ABOUT THOSE WHO ACCEPT BOTH QUR'AN AND OUTSIDE KNOWLEDGE.]

38. QUR'AN 7:52 → WE GAVE THEM A BOOK FULLY DETAILED WITH KNOWLEDGE....

[DETAIL COULD BE THROUGH OUTSIDE KNOWLEDGE.]

39. QUR'AN 6:126 → WE EXPLAINED THE SIGNS FOR PEOPLE WHO REMEMBER.

[EXPLANATION COULD BE THROUGH OUTSIDE KNOWLEDGE.]

40. QUR'AN 2:143-144 → ABOUT THE QIBLA CHANGE....

[THE COMMAND OF FIRST QIBLA IS NOT IN THE QUR'AN, SO MUST HAVE BEEN OUTSIDE.]

41. QUR'AN 3:124 → ABOUT THREE THOUSAND ANGELS....

[NO VERSE SHOWS THE COMMAND TO PROPHET TO TELL THIS, SO IT MUST HAVE BEEN OUTSIDE.]

42. QUR'AN 2:187 → HALAL TO GO TO YOUR WIVES AT NIGHT AFTER FASTING....

[THE PROHIBITION MUST HAVE BEEN OUTSIDE OR FORGOTTEN VERSE, OTHERWISE WHY REPENTANCE AND FORGIVENESS?]

43. QUR'AN 72:26-27 → HE DOES NOT REVEAL THE UNSEEN EXCEPT TO A MESSENGER HE CHOOSES....

[SOME UNSEEN KNOWLEDGE GIVEN TO PROPHET, ALSO SEEN IN HADITH OUTSIDE.]

44. QUR'AN 3:138 → THIS IS CLEAR STATEMENT AND GUIDANCE....

[QUR'AN GIVES CLEAR STATEMENT, BUT FULL DETAIL COMES ALSO OUTSIDE.]

45. QUR'AN 75:18-19 → FOLLOW ITS RECITATION....THEN ITS EXPLANATION IS UPON US.

[IT DOES NOT SAY EXPLANATION IS ONLY FROM QUR'AN, CAN ALSO BE OUTSIDE.]

46. QUR'AN 6:55 → AND THUS WE EXPLAIN THE SIGNS....

[NOT NECESSARILY ONLY INSIDE, BUT ALSO OUTSIDE.]

47. QUR'AN 6:97 → HE MADE STARS....AND WE EXPLAINED SIGNS FOR KNOWLEDGEABLE PEOPLE.

[EXPLANATION MAY BE INSIDE OR OUTSIDE.]

48. QUR'AN 6:119 → HE EXPLAINED WHAT HE MADE HARAM....

[IT DOES NOT SAY ONLY THROUGH QUR'AN, COULD ALSO BE THROUGH OUTSIDE KNOWLEDGE.]

19.2. THE DIFFERENCE BETWEEN RIGHT AND WRONG IN DEEN-UL-ISLAM:

THE DECISION OF ANY MATTER WILL BE BASED ON THE FOLLOWING:

READ TILL THE END BECAUSE THESE ARE SIMPLE POINTS WITH REFERENCES.

1. IF ANYTHING GOES AGAINST THE QUR'AN, IT IS WRONG. (QUR'AN 2:2, 4:59, 10:37, 10:82, 32:2)

NOTE: QUR'AN 4:82 HAS ALLAH'S CHALLENGE THAT IF THE QUR'AN WAS FROM SOMEONE OTHER THAN ALLAH, THEN THERE WOULD BE MANY CONTRADICTIONS IN IT.

2. IF ANYTHING GOES AGAINST SAHIH HADITH AND IS NOT PRESENT IN THE QUR'AN, IT IS WRONG. (QUR'AN 4:59)

EXAMPLE: IN QUR'AN 2:197 IT IS SAID "THE MONTHS OF HAJJ ARE KNOWN," BUT THE QUR'AN DOES NOT MENTION THEIR NAMES. HERE PEOPLE ARE ENCOURAGED TO RELY ON THE ACTIONS AND BELIEFS OF THE COMMUNITY. AND IF THE SAME PEOPLE WROTE THE MONTHS IN THE FORM OF HADITH BEFORE THEY DIED, THE MEANING IS STILL THE SAME.

3. IF ANYTHING GOES AGAINST THE CONSENSUS OF THE UMMAH (IJMA), AND IS NOT IN THE QUR'AN OR SAHIH HADITH, THEN IT IS WRONG. (QUR'AN 4:115, 31:15, 4:83 & 1:6-7 | TIRMIDHI 2166 AND AL-MUSTADRAK LIL HAKIM 399)

EXAMPLES: A) BURYING THE DEAD FACING THE KAABA. B) PRAYING (SALAH) ONLY IN ARABIC.

4. IF SOMETHING IS NOT IN THE QUR'AN, NOR IN IJMA (CONSENSUS), THEN TAKE GUIDANCE FROM THE FIRST HOUSE (KAABA). (QUR'AN 3:96)

5. IF SOMETHING IS NOT IN THE QUR'AN, NOR IN SAHIH HADITH, NOR IN IJMA, THEN MAKE QIYAS (DERIVED JUDGEMENT) FROM SIMILAR MATTERS PRESENT IN THE QUR'AN AND HADITH.

(QUR'AN 62:9 ~ THIS AYAH MENTIONS THE PROHIBITION OF TRADE AT THE TIME OF FRIDAY PRAYER... BUT BY QIYAS, IT CAN BE UNDERSTOOD TO APPLY TO ALL OTHER WORKS TOO.)

6. IF SOMETHING IS NOT IN THE QUR'AN, NOR IN SAHIH HADITH, AND THERE IS DIFFERENCE (IKHTILAF) IN THE UMMAH WITHOUT CONSENSUS, THEN DO IJTIHAD (INDEPENDENT JUDGEMENT) AND BECOME A MUJTAHID (ONE WHO DOES IJTIHAD). THIS MEANS DO NOT BECOME A MUQALLID (BLIND FOLLOWER). (QUR'AN 21:10 | SAHIH BUKHARI 946 AS EXAMPLE)

NOTE: IJTIHAD (PERSONAL JUDGEMENT) CAN NEVER GO AGAINST THE COMMANDS OF ALLAH AND HIS MESSENGER. BUT IF IT GOES AGAINST CONSULTATION (MASHWARA), IT IS NOT A SIN – THOUGH IT IS BETTER TO PREFER CONSULTATION. (QUR'AN 4:86 GIVES ADVICE TO REPLY WITH A BETTER GREETING, BUT IF SOMEONE REPLIES EQUALLY, IT IS STILL FINE | BUKHARI 5283)

7. DO TAJDEED (REMOVE INNOVATIONS FROM THE DEEN) AND BECOME A MUJADDID (ONE WHO DOES TAJDEED). MUJADDIDS COME AT THE BEGINNING OF EVERY CENTURY TO REMOVE CORRUPTIONS ENTERED INTO THE DEEN. (QUR'AN 2:42, 16:116, 47:3 | SUNAN ABU DAWUD 4291)

8. IF ANY MATTER IS MENTIONED IN THE QUR'AN OR SAHIH HADITH IN MANY DIFFERENT WAYS, THEN YOU MAY DO ONE WAY, OR SOME WAYS, OR ALL WAYS. BUT IT IS BETTER TO SOMETIMES PRACTICE ALL WAYS, TO REVIVE THE NEGLECTED SUNNAH – AS LONG AS IT IS NOT CANCELLED (MANSOOKH). (QUR'AN 2:184, 2:196, 4:71 GIVE OPTIONS. BUKHARI 1948 & 1193, TIRMIDHI 2924 & 449)

19.3. THE HEAVENLY GROUP AND THE 72 SECTS:

- WHICH ONE OF THE 73 SECTS WILL BE IN PARADISE?

NOTE: NOBODY CAN GUARANTEE AND NAME A SPECIFIC SECT TO PROVE IT WILL ENTER PARADISE. WE CAN ONLY DESCRIBE THE QUALITIES OF THAT SECT.

- LET'S LOOK AT SOME POINTS:

1. THE PROPHET ﷺ AND HIS COMPANIONS (MAY ALLAH BE PLEASED WITH THEM ALL) WERE ONLY MUSLIMS. THEY DID NOT BELONG TO ANY SECT.

2. THEIR BELIEF WAS ORIGINAL.

3. LET US UNDERSTAND "WHO SPLIT" AND "FROM WHOM IT SPLIT": 👉 THE SECT THAT BROKE AWAY HAD BELIEFS DIFFERENT FROM THE ORIGINAL BELIEFS, BUT THE ONE FROM WHOM IT SPLIT REMAINED WITH THE ORIGINAL BELIEFS.

4. KEEP IN MIND THAT A QUALITY SHOULD NOT BE TAKEN AS A NAME. IF THE PROPHET ﷺ DESCRIBED A QUALITY OF A SECT, IT DOES NOT MEAN THAT THE QUALITY ITSELF IS THE NAME. OTHERWISE, EVERY SECT WOULD CLAIM THAT QUALITY AS THEIR NAME AND CALL THEMSELVES THE PARADISE GROUP.

5. THE PROPHET ﷺ SAID THAT A GROUP WILL ALWAYS REMAIN FIRM UPON THE TRUTH. THEIR QUALITY WILL BE "TOIFA MANSOORA" (THE SUCCESSFUL GROUP). (Sahih al-Bukhari 3641)

6. A PROPHECY SHOULD NOT BE TAKEN AS A COMMAND. THE FORMATION OF 73 SECTS IS A PROPHECY, NOT AN ORDER. IN FACT, FORMING SECTS IS PROHIBITED.

7. SIGNS OF THE 72 HELL-BOUND SECTS: NOW YOU CAN SEE FOR YOURSELF WHICH SECTS ARE NAMED AFTER A CITY, OR A PERSON, OR FORMED MANY YEARS AFTER THE TIME OF THE PROPHET ﷺ AND HIS COMPANIONS, OR THOSE WHO SPLIT AWAY FROM THE ORIGINAL "TOIFA MANSOORA" (SUCCESSFUL GROUP).

8. QUALITIES OF THE PARADISE SECT:

a) IT NEVER SPLIT AWAY FROM ANYONE. RATHER, OTHERS SPLIT AWAY FROM IT. THIS IS WHY IT IS ALWAYS SUCCESSFUL; OTHERWISE, IF IT HAD SPLIT, IT WOULD NOT HAVE BEEN SUCCESSFUL FROM THE BEGINNING.

b) IF ALLAH AND HIS MESSENGER ﷺ SAY SOMETHING, AND SOMEONE ELSE'S WORDS CONTRADICT THEM, THEN LEAVE THOSE WORDS. NEVER FOLLOW ANYONE BLINDLY.

19.4. HELP IN THE UNSEEN IS ONLY FROM ALLAH:

**QUR'AN 1:5 → "...AND ONLY FROM YOU DO WE SEEK HELP
(IN UNSEEN) (...IYYAKA NA'ASTA'EEN)"**

**QUR'AN 5:2→AND COOPERATE/HELP IN RIGHTEOUSNESS
AND PIETY (IN VISIBLE CAUSE)...**

**QUR'AN 4:82 → "...IF THIS (QUR'AN) WERE FROM ANYONE
OTHER THAN ALLAH, THERE WOULD HAVE BEEN MANY
CONTRADICTIONS IN IT."**

**QUR'AN 2:85 → ...SO DO YOU BELIEVE IN PART OF IT AND
DISBELIEVE IN PART?...**

**NOTE 1:-NOWHERE IN THE QUR'AN IS THERE PROOF OF
ASKING "HELP" FROM AULIYA' IN THE UNSEEN, NOR IN
SAHIH HADITH. WHEREVER HELP IS MENTIONED, IT IS
ONLY WITHIN THE LIMITS OF VISIBLE CAUSES, BECAUSE
ANY CLAIM TO ASK HELP IN THE UNSEEN OTHER THAN
ALLAH WOULD BE INVALIDATED BY QUR'AN 1:5 IN LIGHT OF
QUR'AN 4:82.**

**NOTE 2:-THERE ARE SEVERAL EXAMPLE OF VERSES THAT
MAY APPEAR OPPOSITE, SUCH AS:**

- NONE IN THE HEAVENS AND THE EARTH KNOWS THE
UNSEEN EXCEPT ALLAH."(QUR'AN 27:65)**

•“HE (ALLAH) IS THE KNOWER OF THE UNSEEN, AND HE DOES NOT REVEAL HIS UNSEEN TO ANYONE, EXCEPT TO A MESSENGER WHOM HE CHOOSES.”(QUR’AN 72:26–27)

HOWEVER, THESE VERSES ARE NOT CONTRADICTIONARY. THEY SHOW A SPECIAL SCOPE OF EXCEPTION THROUGH THE WORD “ILLA” (EXCEPT)—MEANING ALLAH ALONE KNOWS THE UNSEEN, BUT HE MAY REVEAL SOME OF IT TO HIS MESSENGERS.

IN THE CASE OF UNSEEN HELP, THERE IS NO SUCH VERSE IN THE QUR’AN WITH AN EXCEPTION USING “ILLA” (EXCEPT). IT MEANS THAT THE UNSEEN HELP CAN ONLY BE ASKED FROM ALLAH.

THERE IS NO NEED TO USE ANYONE AS A WASEELA (MEANS), ALTHOUGH A MEANS MAY BE USED IF ALLAH ALONE IS ASKED DIRECTLY:

QUR’AN 2:186 → “...AND WHEN MY SERVANTS ASK YOU ABOUT ME – INDEED I AM NEAR. I RESPOND TO THE CALL OF THE SUPPLICANT WHEN HE CALLS ME...”

ALLAH’S GOOD PEOPLE FROM HUMANS DO NOT POSSESS ABILITY TO REMOVE ADVERSITY NOR PROVIDE BENEFITS IN UNSEEN:

QUR’AN 17:56–57 →⁵⁶SAY, “INVOKE THOSE YOU HAVE CLAIMED [AS GODS] BESIDES HIM, FOR THEY DO NOT POSSESS THE [ABILITY FOR] REMOVAL OF ADVERSITY FROM

YOU OR [FOR ITS] TRANSFER [TO SOMEONE ELSE].” ⁵⁷THOSE WHOM THEY INVOKE SEEK MEANS OF ACCESS TO THEIR LORD, [STRIVING AS TO] WHICH OF THEM WOULD BE NEAREST, AND THEY HOPE FOR HIS MERCY AND FEAR HIS PUNISHMENT. INDEED, THE PUNISHMENT OF YOUR LORD IS EVER FEARED.

QUR’AN 5:75-76 →⁷⁵THE MESSIAH, SON OF MARY, WAS NOT BUT A MESSENGER; [OTHER] MESSENGERS HAVE PASSED ON BEFORE HIM. AND HIS MOTHER WAS A SUPPORTER OF TRUTH. THEY BOTH USED TO EAT FOOD. LOOK HOW WE MAKE CLEAR TO THEM THE SIGNS; THEN LOOK HOW THEY ARE DELUDED. ⁷⁶SAY, “DO YOU WORSHIP BESIDES ALLAH THAT WHICH HOLDS FOR YOU NO [POWER OF] HARM OR BENEFIT WHILE IT IS ALLAH WHO IS THE HEARING, THE KNOWING (OF ALL SUPPLICATIONS)?”

RAIN IS SENT BY THE ANGEL MICHAEL (A), AS HE HAS THE POWER TO CAUSE IT WITH PERMISSION OF ALLAH. HOWEVER, FOR RAIN, WE STILL CALL UPON ALLAH ALONE FOR HELP, EVEN IF WE USE MEANS (WASEELA):

BUKHARI 1010:– NARRATED ANAS: WHENEVER THERE WAS A THREAT OF DROUGHT, UMAR IBN AL-KHATTAB WOULD ASK AL-ABBAS IBN ABDUL MUTTALIB TO PRAY TO ALLAH FOR RAIN. HE WOULD SAY: “O ALLAH! WE USED TO ASK YOU FOR RAIN THROUGH THE MEANS(WASEELA) OF YOUR PROPHET (PEACE BE UPON HIM), AND YOU WOULD SEND

US RAIN. NOW WE ARE ASKING YOU THROUGH THE MEANS(WASEELA) OF HIS UNCLE, SAYING, 'O ALLAH! SEND US RAIN,' AND THEN RAIN WOULD COME."

QUR'AN 5:72→...WHOEVER ASSOCIATES PARTNERS WITH ALLAH, THEN ALLAH HAS FORBIDDEN PARADISE FOR HIM...

19.5.THE 1. STILL LIVING WITHOUT DEATH OF ISA IBN MARYAM (A) AND 2. HIS RETURN TO THE WORLD

THE HADITHS OUTSIDE THE QUR'AN CLEARLY MENTION BOTH 1. ISA (A) STILL BEING ALIVE WITHOUT DEATH AND 2. HIS RETURN TO THE WORLD. THE OBJECTIONS AGAINST THESE TWO POINTS BEGIN ONLY FROM REJECTING HADITHS OUTSIDE THE QUR'AN. THEREFORE, WE WILL UNDERSTAND THESE TWO MATTERS IN THE LIGHT OF THE HADITH INSIDE THE QUR'AN.

1 QUR'AN 4:157 → ISA (A) WAS NEITHER KILLED NOR CRUCIFIED.

2 QUR'AN 4:158 → ALLAH RAISED ISA (A) UP TO HIMSELF (RAFA'A).

3 QUR'AN 4:159 → BEFORE HIS DEATH, EVERY PERSON OF THE PEOPLE OF THE BOOK WILL BELIEVE IN HIM, AND ON THE DAY OF RESURRECTION HE WILL BE A WITNESS AGAINST THEM.

[THIS AYAH IS POSSIBLE ONLY IF:

1. THIS AYAH IS TALKING ABOUT THE PEOPLE OF THE BOOK WHO WILL BE ALIVE NEAR THE DAY OF RESURRECTION, NOT ALL PEOPLE OF THE BOOK OF EVERY AGE.

2. ISA (A) IS ALIVE WITHOUT HAVING FACED DEATH.

3. HE WILL RETURN TO THE WORLD BEFORE THE DAY OF RESURRECTION. ("SEE NOTES 1, 2, 3, AND 4")]

NOTE 1: PEOPLE LIKE MUHAMMAD SHAIKH TAKE "PEOPLE OF THE BOOK" TO MEAN MUSLIMS, BUT QUR'AN 3:199 CLEARLY STATES THAT AMONG THE PEOPLE OF THE BOOK ARE THOSE WHO BELIEVE IN WHAT WAS REVEALED TO YOU AND WHAT WAS REVEALED TO THEM. QUR'AN 3:110 AND QUR'AN 3:199 CLEARLY DISTINGUISH BETWEEN PEOPLE OF THE BOOK AND MUSLIMS.

NOTE 2: IN THIS AYAH, "WILL BELIEVE IN HIM" CAN ONLY MEAN "BELIEVING IN ISA (A)."

REASON 1: THE PREVIOUS AYAT 4:157-158 ARE TALKING ONLY ABOUT ISA (A).

REASON 2: IF "WILL BELIEVE IN HIM" IS TAKEN TO MEAN "BELIEVING IN ALLAH OR THE QUR'AN," IT CONTRADICTS TODAY'S REALITY, BECAUSE NOT EVERY PERSON OF THE BOOK BELIEVES IN ALLAH OR THE QUR'AN. THIS CONTRADICTS QUR'AN 98:6.

NOTE 3: IF "WILL BELIEVE IN HIM" MEANS "BELIEVING THAT ISA (A) WAS NOT CRUCIFIED OR KILLED," THEN QUR'AN 4:157 AND QUR'AN 4:159 WOULD CONTRADICT EACH OTHER, WHICH WOULD INVALIDATE QUR'AN 4:82 (THAT THERE IS NO CONTRADICTION IN THE QUR'AN).

NOTE 4: IN THIS AYAH, "HIS DEATH" CAN ONLY MEAN THE DEATH OF ISA (A).

REASON 1: THE PREVIOUS AYAT 4:157-158 ARE TALKING ONLY ABOUT ISA (A).

REASON 2: IF "HIS DEATH" IS TAKEN TO MEAN "THE DEATH OF EVERY PERSON OF THE BOOK," THEN THIS CONTRADICTS TODAY'S REALITY, BECAUSE NOT EVERY PERSON OF THE BOOK BELIEVES IN ALLAH, THE QUR'AN, OR ISA (A). THIS CONTRADICTS QUR'AN 98:6.

4 QUR'AN 43:57-61 → FROM AYAH 57 TO 61, THE DISCUSSION IS ABOUT ISA (A). IN AYAH 61, ISA (A) IS CALLED "KNOWLEDGE OF THE HOUR" — THIS IS ALSO A SIGN OF HIS RETURN AND MATCHES PERFECTLY WITH QUR'AN 4:159.

5 QUR'AN 3:52-55 → IN AYAH 55, ALLAH SAID THAT BEFORE RAISING (RAFA'A) ISA (A):

- 1. HE WILL "MUTAWAFFI" HIM, AND**
- 2. HE WILL MAKE HIS FOLLOWERS SUPERIOR TO THE DISBELIEVERS UNTIL THE DAY OF RESURRECTION.**

NOTE 5: LET US UNDERSTAND THE MEANING OF "MUTAWAFFI." THE WORD HAS THREE MEANINGS:

- A. QUR'AN 39:70 → TO PAY IN FULL (WUFIYAT).**
- B. QUR'AN 12:101 → TO CAUSE DEATH (TAWAFFANIY).**
- C. QUR'AN 39:42 → TO TAKE (YATAWAFFA), USED FOR TAKING THE SOUL IN DEATH OR SLEEP.**

SINCE QUR'AN 4:82 TEACHES THAT THERE IS NO CONTRADICTION IN THE QUR'AN, THE MEANING OF "MUTAWAFFI" FOR ISA (A) IN QUR'AN 3:55 CANNOT BE "DEATH," OTHERWISE IT WOULD CONTRADICT QUR'AN 4:159. THEREFORE, HERE WE TAKE IT TO MEAN "TO TAKE HIM ALIVE, COMPLETELY."

NOTE 6: THE MEANING OF “MAKING HIS FOLLOWERS SUPERIOR UNTIL THE DAY OF RESURRECTION” SHOULD NOT BE MISUNDERSTOOD AS “HIS REJECTERS WILL EXIST UNTIL RESURRECTION.” RATHER, ACCORDING TO QUR’AN 4:159, NEAR THE DAY OF RESURRECTION, THE REMAINING LIVING DISBELIEVERS WILL BELIEVE IN ISA (A). THIS AYAH WILL STILL HOLD TRUE THAT HIS FOLLOWERS REMAIN SUPERIOR UNTIL RESURRECTION.

6 IN BUKHARI, REJECTERS PRESENT A WEAK (UNCHAINED) SAYING WRITTEN IN THE CHAPTER HEADING OF HADITH 4623, CLAIMING IBN ABBAS SAID “MUTAWAFFIKA” MEANS “MUMITUKA” (YOUR DEATH). THIS STATEMENT IS UNSUPPORTED, WRITTEN ONLY IN THE CHAPTER HEADING, AND NOT IN THE TEXT OF ANY HADITH.

7 QUR’AN 21:35 → EVERY SOUL WILL TASTE DEATH.

[FROM QUR’AN 4:159 AND QUR’AN 43:57-61, WE BELIEVE ISA (A) WILL DIE BEFORE THE DAY OF RESURRECTION.]

8 QUR’AN 21:95 → IT IS NOT ALLOWED FOR A DESTROYED TOWN TO RETURN TO THE WORLD.

[FROM QUR’AN 4:159 AND QUR’AN 43:57-61, WE BELIEVE ISA (A) IS STILL ALIVE WITHOUT DEATH, AND HE WILL RETURN TO THE WORLD ALIVE BEFORE THE DAY OF RESURRECTION.]

9 QUR’AN 5:116 → ALLAH WILL ASK ISA (A): DID YOU SAY TO PEOPLE, “TAKE ME AND MY MOTHER AS GODS BESIDES ALLAH?”

QUR’AN 5:117 → ISA (A) WILL REPLY: I SAID ONLY WHAT YOU COMMANDED ME — TO WORSHIP ALLAH. I WAS A WITNESS OVER THEM WHILE I WAS AMONG THEM. BUT

WHEN YOU TOOK ME (TAWAFFAYTANIY – SEE NOTE 5), YOU WERE THE WATCHER OVER THEM.

[1. IN ARABIC, THE WORDS ARE “WA IZ QALA ALLAHU” (AND WHEN ALLAH SAID). THIS SOUNDS LIKE SOMETHING BEFORE THIS AYAH WAS REVEALED. EVEN TAKING IT AS IT IS IN ARABIC, IT DOES NOT GO AGAINST QUR’AN 4:159 OR QUR’AN 43:57-61, BECAUSE IT DOES NOT MENTION HIS DEATH AND DOES NOT DENY HIS RETURN.

2. IF, ACCORDING TO MANY TRANSLATIONS, IT IS TAKEN AS A FUTURE EVENT, STILL IT DOES NOT GO AGAINST QUR’AN 4:159 OR QUR’AN 43:57-61, BECAUSE THIS CONVERSATION COULD HAPPEN BETWEEN HIS RAISING AND HIS RETURN.

3. IF THIS AYAH IS TAKEN AS AN EVENT AFTER THE DAY OF RESURRECTION, STILL IT DOES NOT GO AGAINST QUR’AN 4:159 OR QUR’AN 43:57-61, BECAUSE IT IS ABOUT ISA (A) REPLYING REGARDING THE PEOPLE WHO DENIED HIM BEFORE HIS RETURN.]

NOTE 7: IF QUR’AN 5:116-117 IS TAKEN IN ANY OTHER MEANING, THESE AAYAAT WOULD CONTRADICT QUR’AN 4:159 AND QUR’AN 43:57-61, AND THE CLAIM OF QUR’AN 4:82 – THAT THERE IS NO CONTRADICTION IN THE QUR’AN – WOULD BE INVALIDATED.

19.6. THE PROPHET’S (ﷺ) KNOWLEDGE OF THE UNSEEN (GHAIB)

WE NEED TO UNDERSTAND THE TWO TYPES OF GHAIB AND THE PROPHET’S (ﷺ) CONNECTION TO THEM.

TWO TYPES OF GHAIB:

1. GHAIB BIL-IKHTIYAR (UNSEEN KNOWN ONLY TO ALLAH):

MEANING: THIS IS THE UNSEEN THAT ONLY ALLAH HAS COMPLETE AND ETERNAL KNOWLEDGE OF, AND NO ONE ELSE HAS CONTROL OVER IT.

- **THIS IS EXCLUSIVELY ALLAH'S RIGHT, BECAUSE HE IS "AL-'ALEEM" — HIS KNOWLEDGE NEVER DECREASES OR INCREASES.**

QUR'AN EVIDENCE:

"SAY: NONE IN THE HEAVENS AND THE EARTH KNOWS THE UNSEEN EXCEPT ALLAH."

(SURAH AN-NAML, 27:65)

2. GHAIB BIL-WAHI (BY REVELATION / ALLAH'S PERMISSION):

MEANING: THIS IS THE UNSEEN WHICH ALLAH INFORMS HIS PROPHETS OR MESSENGERS ABOUT THROUGH REVELATION.

- **THIS HAPPENS ONLY WITH ALLAH'S PERMISSION, NOT BY THE PROPHET'S OWN WILL.**

QUR'AN EVIDENCE:

"HE (ALLAH) IS THE KNOWER OF THE UNSEEN, AND HE DOES NOT REVEAL HIS UNSEEN TO ANYONE, EXCEPT TO A MESSENGER WHOM HE CHOOSES."

(SURAH AL-JINN, 72:26–27)

✨ DID THE PROPHET ﷺ HAVE KNOWLEDGE OF THE UNSEEN?

✅ GHAIB BIL-WAHI:

YES, THE PROPHET ﷺ WAS GIVEN KNOWLEDGE OF THE UNSEEN THROUGH ALLAH'S REVELATION — SUCH AS:

1. SIGNS OF THE LAST DAY

2. IDENTITIES OF SOME HYPOCRITES

3. INFORMATION ABOUT PARADISE AND HELL

4. ENEMY PLANS BEFORE BATTLES

• BUT ALL THIS WAS ONLY BY ALLAH'S PERMISSION, NOT BY THE PROPHET'S OWN WILL.

❌ GHAIB BIL-IKHTIYAR:

NO, THE PROPHET ﷺ DID NOT HAVE UNLIMITED OR INDEPENDENT KNOWLEDGE OF THE UNSEEN.

🕌 QUR'AN EVIDENCE:

"IF I HAD KNOWN THE UNSEEN, I WOULD HAVE ACCUMULATED MUCH GOOD, AND NO HARM WOULD HAVE TOUCHED ME."

(SURAH AL-A'RAF, 7:188)

✦ CONCLUSION — QUESTION AND ANSWER:

- **DID THE PROPHET ﷺ RECEIVE GHAIB THROUGH REVELATION? ☒ YES, WITH ALLAH'S PERMISSION**
- **DID THE PROPHET ﷺ HAVE GHAIB INDEPENDENTLY? ☐ NO, THIS IS ONLY ALLAH'S RIGHT**

19.7. WHO HAS THE RIGHT TO JUDGE BETWEEN THE SAHABAH?:

THE BEST WAY IS TO SPEAK OF EACH SAHABI ACCORDING TO HIS STATUS. WE MUST NEITHER DEIFY THEM NOR INSULT THEM. DISCUSSION SHOULD BE BASED ONLY ON EVIDENCE.

IF A SAHABI MADE A MISTAKE, IT SHOULD BE NARRATED EXACTLY AS WRITTEN IN AUTHENTIC CHAINS. WE DO NOT KNOW WHETHER ALLAH FORGAVE THAT MISTAKE OR NOT — UNLESS THERE IS CLEAR PROOF.

IN QUR'AN 9:100 IT IS WRITTEN: "ALLAH IS PLEASED WITH THEM (THE SAHABAH) AND THEY ARE PLEASED WITH HIM." BUT THIS REFERS TO THE EARLY SAHABAH, NOT THE HYPOCRITES. AND NOBODY KNOWS EXACTLY WHO AMONG THEM WAS A HYPOCRITE.

IF A SAHABI HAS BEEN DECLARED JANNATI (OF PARADISE) BY THE PROPHET ﷺ WITH AUTHENTIC CHAIN, THEN WE ACCEPT IT AS IS. AND IF A MISTAKE IS AUTHENTICALLY NARRATED ABOUT HIM, WE ACCEPT ONLY WHAT IS AUTHENTIC – THIS IS TRUE JUSTICE.

THE AFFAIR OF THE SAHABAH SHOULD BE LEFT TO ALLAH, JUST LIKE THE AFFAIR OF THE HYPOCRITES SHOULD BE LEFT TO ALLAH, BECAUSE IDENTIFYING A HYPOCRITE IS NOT EASY. A STUBBORN PERSON SHOULD BE SHOWN THE AUTHENTIC PROOF ONCE, NOT REPEATEDLY.

IF SOMEONE MENTIONS A SAHABI'S MISTAKE WITH AUTHENTIC EVIDENCE, THAT IS BETWEEN HIM AND ALLAH. BUT IF HE NARRATES IT WITHOUT AUTHENTIC PROOF, THEN IT IS A LIE – AND ALLAH'S CURSE IS UPON LIARS. WE ONLY TELL HIM ONCE TO CORRECT HIMSELF AND SEEK FORGIVENESS, THEN AVOID THAT TOPIC.

QUR'AN 4:140 → "IT HAS ALREADY BEEN REVEALED TO YOU IN THE QUR'AN THAT WHEN YOU HEAR THE VERSES OF ALLAH BEING DENIED AND MOCKED, DO NOT SIT WITH THEM UNTIL THEY ENGAGE IN ANOTHER TOPIC. OTHERWISE, YOU WILL BE LIKE THEM. SURELY ALLAH WILL GATHER THE HYPOCRITES AND THE DISBELIEVERS ALL TOGETHER IN HELL."

WE SHOULD WORRY MORE ABOUT OURSELVES THAN ABOUT THE SAHABAH – THAT WE REMAIN WITH THE TRUTH IN LIGHT OF AUTHENTIC EVIDENCE, CORRECT OUR DEEDS, AND KEEP OUR FAITH BASED ON THE QUR'AN AND AUTHENTIC HADITH.

ALLAH MADE TWO THINGS CLEAR IN THE QUR'AN:

QUR'AN 2:134 → "THAT WAS A NATION WHO HAS PASSED AWAY. THEIRS IS THAT WHICH THEY EARNED, AND YOURS

IS THAT WHICH YOU EARN. YOU WILL NOT BE ASKED ABOUT WHAT THEY USED TO DO.”

QUR’AN 6:164 → “EVERY SOUL EARNS ONLY AGAINST ITSELF. NO BEARER OF BURDEN WILL BEAR THE BURDEN OF ANOTHER.”

19.8.Veiling AND TODAY’S SECURITY

ISSUES:

• IN BUKHARI 4141 IT IS NARRATED THAT AFTER THE VERSE OF HIJAB, MOTHER AISHAH (RA) BEGAN TO COVER HER FACE. FOR US, MOTHER AISHA (MAY ALLAH BE PLEASED WITH HER) IS A ROLE MODEL, AND THE VERSE OF HIJAB WAS REVEALED FOR ALL BELIEVING WOMEN.

 QUESTION: WHAT SHOULD A VEILED SISTER DO WHEN CHECKING IS NECESSARY AND THERE IS NO FEMALE STAFF?

REMEMBER:

• “ALLAH DOES NOT BURDEN ANY SOUL BEYOND ITS CAPACITY.” (QUR’AN 2:286)

• “...A WOMAN SHOULD NOT DISPLAY HER BEAUTY EXCEPT WHAT IS NECESSARILY APPARENT...” (QUR’AN 24:31)

• ACCORDING TO SAHIH BUKHARI 1838, WOMEN PERFORMING HAJJ ARE FORBIDDEN FROM COVERING THEIR

FACES DUE TO NECESSITY — MEANING THIS RULING IS DIFFERENT FROM THE USUAL CIRCUMSTANCES. IN THIS CASE, ONLY MEN AND WOMEN ARE BOTH COMMANDED TO GUARD THEIR GAZE.

• IN SAHIH MUSLIM 2494a: A WOMAN SPY WAS CAUGHT, AND HAZRAT ALI (RA) SAID TO HER: “EITHER REMOVE THE LETTER YOURSELF OR WE WILL SEARCH YOU.”

CONCLUSION:

≈ A WOMAN CAN SAY:

- 1. REQUEST A FEMALE STAFF MEMBER FOR SEARCH.**
- 2. USE A MACHINE SCANNER.**
- 3. SEARCH IN A SEPARATE ROOM, AWAY FROM PUBLIC EYES.**

IF NONE OF THESE ARE POSSIBLE → SHE MAY UNCOVER HER FACE ONLY FOR IDENTIFICATION OR SCANNER PURPOSES, AS MUCH AS NECESSARY.

Before going, please read the last cover page

:)

"It's not wisdom to wait blindly for science to confirm truth, to neglect philosophy as just another tool, or to delay belief until all 4000+ faiths have been studied—that's not reason, but paralysis. True wisdom lies in forming faith from current understanding and shared beliefs, choosing the closest matching path, while continuing to question, learn, explore others, and stay safe on the journey toward truth (such as from eternal punishment). Out of over 4,000 religions, there might be only one that's truly from God (necessary existent with necessary qualities)."

"The moment you reject philosophy, you're doing philosophy — just not very well."

Just

—MD FARAZ



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